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Jesus is Coming

By W. E. B.

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JESUS IS COMING

By W. E. B.

"Seek ye out of the book of the Lord and read."—*Isaiah xxxiv*: 16.

(Re-revised Edition)

Chicago : New York : Toronto
Fleming H. Revell Company
London and Edinburgh

B631
1908

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FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 80 Wabash Avenue
Toronto: 25 Richmond St., W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

APPRECIATIVE COMMENDATIONS

Montrose, Penna.

The book, "Jesus is Coming," by W. E. B., was the first book that made the coming of Jesus Christ a living reality to me. I had already become convinced that our Lord's coming would be before the millennium, having reached that conclusion in studying the works of the Danish theologian, Martensen, but it was merely a theological conception until I read the book "Jesus is Coming." It was this that first brought me to definite convictions and made the doctrine not only clear, but very precious. It is one of the books that has had a decidedly formative influence on my life and teaching. I always recommend it to those who are beginning the study of the subject. I hope that it may be as much blessed to others as it has been to me.

R. A. TORREY,

Evangelist and Hon. Supt. Moody Bible Institute.

Winona Lake, Indiana.

A number of years ago I had placed in my hands the little book, "Jesus is Coming," by W. E. B. Prior to that time I had no defined method of Bible study, and I confess with shame that I had very little passion for Bible reading and for the winning of souls.

This book completely revolutionized my thinking, gave me a new conception of Christ and a new understanding of what it meant to work for Him. I most cordially commend it to Christian workers everywhere.

J. WILBUR CHAPMAN,

Evangelist and Corresponding Secretary
The General Assembly Committee on Evangelistic Work.

See Additional Testimonials on Page 246

Preface to the Third Revision.

We dedicate this book to those who "love our Lord's appearing." It has been our prayerful desire to furnish, in abbreviated form, a hand book that might serve as a convenient reference in the study of this truth, and as an aid in the presentation of it to others.

We gratefully acknowledge the blessing of God, which has rested upon it so that it has passed through many editions and also been issued in twelve foreign languages. We have no desire for controversy, but have only sought to testify our convictions regarding the scriptural importance of this subject, and to aid candid inquirers in obtaining "like precious faith with us." After continued, earnest and prayerful study, we are more than ever confirmed in the faith that Christ's coming will be pre-millennial, and this all important point we would emphasize, if possible, with the zeal and earnestness manifested by the early disciples, who repeatedly taught us to look for Jesus. Phil. 3:20; Tit. 2:13; Heb. 9:28; 2 Pet. 3:14.

We would not be dogmatic concerning the order of events which cluster about our Lord's return and, should any hold views different from what we have set forth as the result of our study, we will cordially strike hands with them if we may unite upon the great fact that His return will be pre-millennial and that the time of it is uncertain and imminent (Matt. 24:42); and further that this hope ("Blessed Hope," Tit. 2:13) begets a purifying separating power in the heart, winning us unto holiness, love and service.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

"Faithful is He that calleth you, who also will do it." 1 Thes. 5:23-24.

For the kind criticism and helpful suggestions of brethren dearly beloved—we express our sincere thanks, and we humbly pray for the continued blessing of "the Coming One."

W. E. B.

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Jesus is Coming.

CHAPTER I.

Jesus is Coming Again.

Reader, do you know that Jesus is coming again?

He said, "I will come again" (John 14:3) and His word endureth forever,[1] for He is the truth.[2]

The angels said He would come again. "The same Jesus," "and in like manner,"[3] and they were not mistaken when they announced His first coming.[4]

The Holy Spirit, by the mouth of the apostles, hath repeatedly said He would come again.[5] Is not such an event, stated upon such authority, of vital importance to us?

---

(1) 1 Pet. 1:25. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

(2) John 14:6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

(3) Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(4) Lu. 1:26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28. And the angel came in unto her, and said, Hail *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David.

33. And he shall reign over the house of Jacob for ever and of his kingdom there shall be no end.

See also Lu. 2:8-18.

(5) 1 Thes. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Heb. 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb. 10:37. For yet a little while, and he that shall come will come, and will not tarry.

At His first coming, the world rejected Him. He was the despised Nazarene. But when He comes again, He will appear as "the *blessed* and only *Potentate,* the *King of Kings* and *Lord of Lords.*"[6]

He is coming to sit upon the throne of His glory,[7] and to be admired in all them that believed,[8] and to rule, in judgment and equity, all the nations of the earth.[9]

How glorious it will be to see the King in His beauty.[10]

Perhaps you are not a Christian, and say—

"I Don't Care Anything About It."

Then, dear friend, we point you to the crucified Savior as the *only hope of salvation.*

We beg of you to "kiss the Son," lest ye perish from the way. Blessed are all they that put their trust in Him.[11] What shall it profit you if you gain the whole world and

---

(6) 1 Tim. 6:13. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ

14. That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords.

(7) Mat. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

(8) 2 Thes. 1:10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(9) Psa. 2:9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Isa. 9:6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Rev. 2:25. But that which ye have *already,* hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

(10) Isa. 33:17. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.

(11) Psa. 2:12. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

lose your own soul?[12] He is coming, and we know neither the day, nor the hour, when He may come.[13] What if He should come now? Would you be found of Him in peace,[14] or would you be left behind to endure the terrible things which shall come upon the world,[15] while the church is with Christ in the air,[16] and be made at His appearing[17] to mourn[18] and pray to the mountains and rocks to hide you from His face?[19]

"Prepare to meet thy God," was the solemn injunction to Israel (Amos 4:12), and every one of us, both Jew and Gentile, must meet Him, either in *grace* or in *judgment.*

We, then, as ambassadors for Christ, beseech you: be ye

---

(12) Mat. 16:26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

(13) Mat. 25:13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

(14) 2 Pet. 3:14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

(15) Luke 21:25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

(16) Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 Thes. 4:17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(17) 2 Thes. 1:7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(18) Mat. 24:30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

(19) Rev. 6:16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

reconciled to God,[20] *now,* in the accepted time, in the day of salvation.[21] Do let us entreat you to repent and be converted, that your sins may be blotted out,[22] and that you may turn "to serve the living and true God, and to wait for his Son from Heaven,"[23] and be unblamable at the coming of our Lord Jesus Christ.[24]

But if you are a Christian, then we point you to *His coming again,* as

The True Incentive to a Holy Life.[25]

Jesus is coming, therefore mortify your members which

---

(20) 2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

(21) 2 Cor. 6:2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

Luke 14:31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

(22) Acts 10:42. And he commandeth us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43. To him give all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins.

Acts 17:30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men,* in that he hath raised him from the dead.

(23) 1 Thes. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

(24) 1 Thes. 3:13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

(25) 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

are upon the earth, that you may appear with Him in glory.[26]

Strive and pray for purity of heart, that you may "be like Him and see Him as He is."[27] Search the Word, that you may be sanctified and cleansed thereby,[28] and that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.[29] But possibly you say, with contempt,

"Oh, That's Second Adventism."

Beloved, have you considered that Moses,[30] David,[31] Isaiah,[32] Jeremiah,[33] Daniel,[34] Zecariah,[35] all the prophets

(26) Col. 3:4. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

(27) Mat. 5:8. Blessed *are* the pure in heart: for they shall see God.

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

(28) Eph. 5:26. That he might sanctify and cleanse it with the washing of water by the word.

(29) 1 Thes. 5:23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(30) Deut. 33:2. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

(31) Psa. 102:16. When the Lord shall build up Zion, he shall appear in his glory.

(32) Isa. 59:20. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

Isa. 60:1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

(33) Jer. 23:5. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

(34) Dan. 7:13. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

(35) Zech. 14:4. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and*

and apostles,[36] were believers in the *second advent of Christ?* And because some, by setting dates, and other errors, have brought disrepute upon this doctrine, shall we cast it aside altogether?

But it may be you say (as we have been pained to hear from so many even earnest Christians):

"Well, I Don't Think It Concerns Me Much, Anyway;

I've always thought that in most cases it meant death, and if I'm prepared for death, that's enough; and there is too much speculation about it to suit me; and I don't believe it's a practical doctrine; and, more than that, I think it's a mistake to pay so much attention to it."

Yes, even thus do many Christians,—who profess to be members of the body of Christ,[37] and who have been espoused unto one husband, that they may be presented to Him[38]—summarily dispose of this precious truth, that Jesus is coming, to take unto Himself His bride.[39]

O, beloved, do not thus deprive yourself of this comforting truth. Please take your pencil and mark in your Bible the passages that pertain to it; and see

---

there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee.

(36) Acts 15:15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

(37) 1 Cor. 12:27. Now ye are the body of Christ, and members in particular.

(38) 2 Cor. 11:2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

(39) John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Eph. 5:23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

32. This is a great mystery: but I speak concerning Christ and the church.

How Large a Portion of the Word Is Devoted to It.

If the Holy Ghost has deemed it so important, is it not worthy of our attention? The Word exhorts us [40] to give attention to it;[41] and the danger of condemnation is to them who do not.[42]

Again, please to examine the passages cited under the heading, *"A Practical Doctrine,"* on page 180 and see how Jesus and the apostles used this doctrine to incite us to watchfulness, repentance, patience, ministerial faithfulness, brotherly love, etc., and then decide whether anything could be more practical.

Surely no doctrine, in the Word of God, presents a deeper motive for crucifying the flesh, and for separation unto

---

(40) 1 Thes. 4:18. Wherefore comfort one another with these words.

1 Cor. 1:7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

(41) Rev. 1:3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

(42) Luke 12:45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Luke 21:34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 Thes. 5:1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore let us not sleep, as *do* others; but let us watch and be sober.

7. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

God, and to work for souls, as our hope and joy and crown of rejoicing[43] than this does.

For the whole teaching of it is, that our conversation (citizenship) is in heaven; from whence, also, we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body.[44] It awakens groaning for the adoption, to wit, the redemption of our body.[45]

It gives us a view of the world, as a wrecked vessel,[46]

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(43) 1 Thes. 2:19. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

Dan. 12:3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

(44) Phil. 3:20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(45) Rom. 8:23. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Luke 21:28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

(46) Matt. 7:13: Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

1 Thes. 5:3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Pet. 2:3. And through covetousness shall they with feigned words made merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5. And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7. And delivered just Lot, vexed with the filthy conversation of the wicked:

8. (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished:

2 Pet. 5:5. For this they willingly are ignorant of, that by

and stimulates us to work with all our might that we may save some.[47] Most, if not all, of the evangelists of our day are animated by this doctrine, and surely their work is practical.

Again, Peter says, "We have a more sure word of prophecy*, whereunto ye do well that ye *take heed* (as unto a light that shineth in a dark place, until the day dawn, and the day star arise) in your hearts";[48†] and he exhorts us to be mindful of these words.[49] Therefore *we are not speculating* when we prayerfully study prophecy.

*Gr. We have the prophetic word more confirmed.
†See Tregelles' punctuation.

the word of God the heavens were of old, and the earth standing out of the water and in the water:

6. Whereby the world that then was, being overflowed with water, perished:

7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

(47) 1 Cor. 9:22. To the weak became I weak; that I might gain the weak: I am made all things to all *men,* that I might by all means save some.

(48) 2 Pet. 1:19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

(49) 2 Pet. 3:1. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior.

CHAPTER II.

Literal Interpretation.

Perhaps you ask, "Are not these prophecies to be interpreted 'spiritually'? And does not this 'coming' mean our acceptance of Him at conversion, and the witness of the spirit? Or does it not mean His reign over the Church?" etc.

No! Not at all. Think a moment. Do you condemn the Jews for rejecting Christ, when He came in such literal fulfillment of prophecy, and yet reject the same literalness about his second coming? This is not consistent, and while we believe Luke 1:31, to be literally true, let us believe likewise in regard to verses 32 and 33.

Luke 1:31-33.

"31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name *Jesus.*

"32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His Father, David.

"33. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

The inconsistency of accepting literally verse 31, and 'spiritualizing' 32 and 33, is clearly illustrated by the following account of a *conversation between a Christian minister and a Jew:*

"Taking a New Testament and opening it at Luke 1:32, the Jew asked: 'Do you believe that what is here written shall be literally accomplished,—The Lord God shall give unto Him the throne of His Father, David; and He shall reign over the house of Jacob forever?' 'I do not,' answered the clergyman, 'but rather take it to be figurative language, descriptive of Christ's spiritual reign over the Church.'

"'Then,' replied the Jew, 'neither do I believe literally the

words preceding, which say that this Son of David should be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of him who is the subject of the prophecy.' 'But why,' continued the Jew, 'do you refuse to believe literally verses 32 and 33, while you believe implicitly the far more incredible statement of verse 31?' 'I believe it,' replied the clergyman, 'because it is a fact,' 'Ah!' exclaimed the Jew, with an inexpressible air of scorn and triumph, '*You* believe Scripture because it is a *fact;* I believe it because it is the *Word of God.*'"

And now, dear reader, was not the argument of the Jew candid and forcible? *There are symbols, figures or tropes, metaphors,* etc., used in Scripture and there are, also, allegories.

But, unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense.

The words of Christ in[1] John 7:38 we are told in the very next verse were spoken "of the Spirit, which they that believe on Him should receive."

The allegory in Gal. 4:24-31,[2] in no possible manner detracts from the literal sense of Scripture, but on the contrary it confirms it. We know that both Hagar and Sarah had a literal physical existence. Mt. Sinai and Jerusalem are literal.

We have a literal Christ, the mediator of the new covenant.[3] And so we believe that the "Jerusalem which is

(1) John 7:38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

(2) Gal. 4:24. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all.

(3) Heb. 12:24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

above," of which Sarah is typical—"the heavenly Jerusalem,"[4] "the new Jerusalem which cometh down out of heaven from God,"[5] is also literal, tangible and real. How then, are we authorized, from such examples as these (which are most prominent among those cited by Post-millennialists as authority for "spiritualizing"), to do away with the literal sense of Luke 1:32-33, or of the multitude of passages which predict the restoration of Israel, the coming of Christ, or which describe His glorious Kingdom? There can be no warrant for it. It subverts the authority and power of the Word of God, and Post-millennialists, by so doing, open wide the door for skeptics and latitudinarians of all descriptions. There are a portion of the Israelites in the present day who style themselves "reformed" or "liberal." They likewise spiritualize the Old Testament prophecies and have therefore ceased to look for any literal Messiah. One of them not long since said to the writer "the *nineteenth century* is the *Messiah,*" and this absurd doctrine is now quite generally preached in their principal congregations. That even Jews should thus join with Gentiles in "spiritualizing" Scripture, is a marvelous sign of the times in which we live. ["When the Son of Man cometh shall He find (the) faith on the earth?" Luke 18:8.] Why! the same process of *spiritualizing* away the literal sense of these plain texts of Scripture will sap the foundation of every Christian doctrine and leave us to drift into absolute infidelity, or the vagaries of Swedenborgianism.

What is the *purpose of language,* if not to convey definite ideas? Surely the Holy Spirit could have chosen words

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(4) Heb. 12:22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

(5) Rev. 3:12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

Rev. 21:2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

to convey His thoughts correctly. Indeed it is all summed up in the inquiry of a little child, "If Jesus didn't mean what He said, why didn't He say what He meant?" But we believe that He did mean what He said, and that His words will "not pass away." Mat. 24:35.

He said that He came "not to destroy the law or the prophets, but to fulfill," and "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Mat. 5:17-18.

Prophecies Literally Fulfilled at the First Coming.

If He came and literally fulfilled the prophecies of a suffering Messiah, Psa. 22, Isa. 53, etc., will He not as surely come and likewise fulfill the prophecies of a glorified Messiah reigning in victory and majesty? Psa. 2; 72; Dan. 7: 13-14, Isa. 9; 11; 60, etc. Think of the many prophecies descriptive of a suffering Messiah, which we have seen literally fulfilled, and upon which we rest, as such strong evidence for the truth and inspiration of the Word, to wit:

Isa. 7:14—Born of a virgin.
Mic. 5:2—At Bethlehem.
Jer. 31:15—Slaughter of the children.
Hos. 11:1—Called out of Egpyt.
Isa. 11:2—Anointed with the Spirit.
Zech. 9:9—Entry into Jerusalem.
Psa. 41:9; 55: 12-14—Betrayed by a friend.
Zech. 13:7—Disciples forsake Him.
" 11:12—Sold for thirty pieces of silver.
" 11:13—Potter's field bought.
Isa. 50:6—Spit on and scourged.
Ex. 12:46; Psa. 34:20—Not a bone broken.
Psa. 69:21—Gall and vinegar.
Psa. 22—Hands and feet pierced.
—Garments parted—lots cast.
Isa. 53—Poverty, suffering, patience, and death. And many other passages.

All these were literally fulfilled when Christ came. Do not, then, reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth. Namely:—

Prophecies to be Literally Fulfilled at the Second Coming.

That He shall come Himself,— 1 Thes. 4:16.
That He shall shout,— 1 Thes. 4:16.
That the dead will hear His voice,— John 5:28.
That the raised and changed believers will be caught up to meet Him in the air,— 1 Thes. 4:17.
That He will receive them unto Himself,— John 14:3.
That He will minister unto His watching servants,— Lu. 12:37.
That He will come to the earth again,— Acts 1:11.
To the same Mount Olivet from which He ascended,— Zech. 14:4.
In flaming fire,— 2 Thes. 1:8.
In the clouds of heaven with power and great glory,— Mat. 24:30; 1 Pet. 1:7; 4:13.
And stand upon the earth,— Job 19:25.
That His saints (the Church) shall come with Him,— Deut. 33:2; 1 Thes. 3:13; Jude 14.
That every eye shall see Him,— Rev. 1:7.
That He shall destroy Antichrist,— 2 Thes. 2:8.
That He shall sit in His throne,—Mat. 25:31; Rev. 5:13.
That all nations will be gathered before Him, and He will judge them,— Mat. 25:32.
That He shall have the throne of David,— Isa. 9:6-7; Lu. 1:32; Ezek. 21:25-27.
That it will be upon the *earth*,— Jer. 23:5-6.
That He shall have a kingdom,— Dan. 7:13-14.
And rule over it with His saints,— Dan. 7:18-22-27; Rev. 5:10.
That all kings and nations shall serve Him,— Psa. 72:11; Isa. 49:6-7; Rev. 15:4.
That the kingdoms of this world shall become His kingdom,— Zech. 9:10; Rev. 11:15.
That the people shall gather unto Him,— Gen. 49:10.
That every knee shall bow to Him,— Isa. 45:23.
That they shall come and worship the King,— Zech. 14:16; Psa. 86:9.
That He shall build up Zion,— Psa. 102:16.

That His throne shall be in Jerusalem,—
Jer. 3:17; Isa. 33:20-21.
That the Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel,—
Mat. 19:28; Lu. 22:28-30.
That He shall rule all nations,— Psa. 2:8-9; Rev. 2:27.
That He shall rule with judgment and justice,— Isa. 9:7.
That the Temple in Jerusalem will be rebuilt (Ezek. chapters 40-48), and the glory of the Lord will come into it,— Ezek. 43:2-5; 44:4.
That the glory of the Lord shall be revealed,— Isa. 40:5.
That the wilderness shall be a fruitful field,— Isa. 32:15.
That the desert will blossom as the rose,— Isa. 35:1-2.
And *His rest* shall be glorious,— Isa. 11:10.
And many more we might mention.

Surely, there is no symbolism in these plain prophecies, which gives us any authority to "spiritualize" them. Rather let us expect that He will as literally fulfill these as He did the others at His first coming.

CHAPTER III.

His Coming Does Not Mean Death.

His *first* coming did not mean death to the Jews, and they did not so understand it; neither does His *second* coming mean death to Christians, nor should they so understand it.

Jesus makes a clear distinction between *death* and *His coming* in John 21.[1] He tells Peter how *he* should die, and then, by contrast, He speaks of John, saying: "If I will that he tarry till I come, what is that to thee?" That is, that John might not die, but live till Jesus should come again. The disciples so understood it, and reported that he should not die.

Death is an enemy,[2] and at Christ's coming we are raised from the dead, and shout victory over death and the grave. "O Death, where is thy sting? O Hades, where is thy victory?"[3]

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(1) John 21:18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God. And when he had spoken this he saith unto him, Follow me.

20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

(2) 1 Cor. 15:26. The last enemy *that* shall be destroyed *is* death.

(3) 1 Cor. 15:23. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where *is* thy sting? O grave, where *is* thy victory?

If we are faithful unto death (that is, though faithfulness cost us our lives) He has promised us a crown[4] but we do not receive it until He comes.[5]

Nothing is promised us at death, except to be at rest[6] in Paradise.[7] But we are promised all things in the resurrection, when Jesus comes.[8]

Therefore we find Paul yearning for this resurrection.[9]

He did not want to be unclothed by death but clothed upon by the resurrection.[10]

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(4) Rev. 2:10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

(5) 2 Tim. 4:8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1 Pet. 5:4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

(6) 2 Thes. 1:7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

Rev. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

(7) Luke 16:22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

Luke 23:43. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

(8) Luke 14:14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Luke 20:35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Rom. 8:32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(9) Phil. 3:11. If by any means I may attain unto the resurrection from the dead.

(10) 2 Cor. 5:4. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

1 Cor. 15:51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. So when this corruptible

Let any one insert "death" in the passages which speak of Christ's coming and he will see that *it will not apply.* For instance:

"For 'death' shall come in the glory of His Father." Mat. 16:27.

"When 'death' shall sit in the throne of His glory." Mat. 19:28.

"Hereafter shall ye see 'death' sitting on the right hand of power, and coming in the clouds of heaven." Mat. 26:64.

"Behold he (death) cometh with clouds and every eye shall see Him." Rev. 1:7.

"For our conversation is in heaven, from whence, also, we look for 'death.'" Phil. 3:20.

If the reader thinks that these are exceptional passages, we beg of you to try it in other Scripture referring to His coming. The only possible similarity consists in analogy—viz.: in the fact that we do not know the time when we shall die. But thanks be to God, we may not die at all, for "We shall not all sleep." 1 Cor. 15:51.

There will be one generation, at least, who will realize that the coming of our Lord is not death.

And if it is not admissible to say "for 'death,' himself, shall descend from heaven with a shout" (1 Thes. 4:16), neither is it admissible to say, "Watch, therefore; for ye know not what hour 'death' doth come." Mat. 24:42.

For, by such wresting of Scripture, we jostle this prominent truth, of our Lord's advent, into the back-ground, and substitute therefor the 'grim monster,' death.

Death Is Not Practically the Coming of the Lord.

It is assuming too much, to say that *death* is practically, to the believer, the coming of the Lord. For we do not know it, and the Scriptures do not assert it. On the contrary, the events which occur, as the Scriptures teach us, when the Lord comes, do not occur at the death of a Christian. The dead are not then raised, nor are the living be-

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shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

lievers changed, as they will be when the Lord comes. We know very little about Hades or the *intermediate state of the dead.* It is probably true that, since the resurrection of our Lord, the souls of believers, at death, go to a Paradise above, so that Paul could say "absent from the body, present with the Lord." 2 Cor. 5:8. But it would appear, from Rev. 6:9-11,[11] that certain of the departed souls yearn for the execution of Judgment, which occurs when the Lord comes.[12] Spiritually, the believer is with Christ now, and always,[13] but, to be with Christ, bodily,[14] is only to be attained by the resurrection, at His coming.[15] Therefore, it

(11) Rev. 6:9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were,* should be fulfilled.

(12) 1 Cor. 4:5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise of God.

2 Tim. 4:1. I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:

Rev. 11:18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Also Mat. 25:31-40.

(13) John 14:23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Mat. 28:20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

(14) John 12:26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

John 17:24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(15) John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

1 Thes. 4:17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

is entirely unscriptural to instruct the believer to look for death, as being synonymous with, or equivalent to, the Lord's coming.

Dr. David Brown's Testimony.

Rev. David Brown, although a prominent Post-millenialist, recognizes this and he says: "The coming of Christ to individuals at death—however warrantably we may speak so, and whatever profitable considerations it may suggest—is not fitted for taking that place in the view of the believer which Scripture assigns to the Second Advent." And he very properly illustrates by the following passages:

"'Let not your heart be troubled (said Jesus to his sorrowing disciples): In my Father's house are many mansions; I go to prepare a place for you. And if I go away' —What then? 'Ye shall soon follow me? Death shall shortly bring us together?' Nay; but 'If I go away, *I will come again and receive you unto myself;* that where I am there ye may be also.' John 14:3.

"'And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up, from you into heaven shall'—What? Take you home soon to himself at death? Nay, but shall 'so *come* in like manner as ye have seen Him *go* into heaven.' Acts 1:10-11."

"And," he adds, "how know we that by jostling this event (the Advent) out of its scriptural place in the expectations of the Church, we are not, in a great degree, destroying its character and power as a practical principle? Can we not believe, though unable to trace it, that God's methods are ever best; and that as in nature, so perhaps in revelation, a modification by us of the divine arrangements, apparently slight, and attended even with some seeming advantages, may be followed by a total and unexpected change of results, the opposite of what is anticipated and desired? So we fear it to be here."* We would that we had space to quote more, for we admire this frank admis-

* Second Advent, pages 21, 22.

sion—that death is not the coming of our Lord—from one who labors so hard to support post-millennialism. Again, *the substitution of death for the coming of the Lord practically degrades the grand doctrine of the resurrection,* from its lofty prominence in Scripture, to almost an unnecessary appendage.

But we believe in the preaching of Jesus and the *resurrection,*[16] and we look forward with joyous anticipation to the resurrection from the dead, as the time when Jesus shall give us the victory over death.[17]

Oh! that Christians might realize "the grace that is to be brought unto" us (not at death but) "at the revelation of Jesus Christ."[18]

Nowhere in the Savior's teachings are we commanded to watch or prepare for death. But we are commanded to watch and prepare for Christ's coming.

Therefore, let us not be deceived by the thought that our great enemy, *Death,* is the precious *coming of Jesus.*

So, beloved, we conclude that this glorious doctrine *does* concern you.

Search the Scriptures.

Perhaps, you say: "I don't know much about it, and I can't understand it." But do you *want* to understand it? If so, God's word is open to you. The Holy Spirit will teach you.[19] He will show you things to come,[20] and these

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(16) Acts 4:2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Acts 17:18. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

(17) 1 Cor. 15:54. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy victory? O death, where is thy sting?

(18) 1 Pet. 1:13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

(19) John 14:26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(20) John 16:13. Howbeit

pages are written with the earnest desire to aid you in the study of this truth.

Will you study it? Will you *search* for yourself, as did the noble Bereans[21] not merely to read through this little book, but to use it simply as an index, and go to the Word, search out the passages herein referred to, read them and pray over them, until the Holy Spirit guides you into the truth? If so, we believe that you will see the light, and find comfort to your soul.

Said a Christian, who had long opposed the truth of the pre-millennial coming of Christ: "I have spent the happiest night of my life, for last evening I saw the truth concerning the *second coming.*" It filled him with joy, and he is one who has been greatly used in leading souls to Christ. May God bless and thus use you, dear reader.

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when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

(21) Acts 17:10. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

CHAPTER IV.

The Three Appearings.

The grandest fact in history is that Jesus Christ, the Lord of Glory, has been in this world.

And the most important fact of the present is that He is now in Heaven making intercession for us.[1]

And the greatest prophesied event of the future is, that He is *coming again.*

These three appearings are beautifully set forth in the 9th of Hebrews.[2]

His appearing upon earth "to put away sin by the sacrifice of Himself." Verse 26.

His entering "into Heaven itself, now to appear in the presence of God for us." Verse 24.

"And unto them that look for Him shall He appear the second time, without sin unto salvation." Verse 28.

While He was here upon earth He said: "It is expedient for you that I go away."[3] and He went away.[4] He said, "I go to prepare a place for you." But

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(1) Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Rom. 8:34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

1 John 2:1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

(2) Heb. 9:24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(3) John 16:7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(4) Acts 1:9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

He Promised,

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2-3. He gave us this promise as our *hope and comfort* while He is away.

He said: "In the world ye shall have tribulation" (John 16:33), "ye shall weep and lament, and...be sorrowful....but I *will see you again,* and your heart shall rejoice." Verses 20, 22.

Nothing can be more comforting to the Church, the bride of Christ,[5] then this precious promise which our absent Lord has left us, that He will come and receive us unto Himself, and that we shall be with Him, to behold His glory.[6]

He has given us

The Lord's Supper,

that we should take the bread and the cup in remembrance of Him,[7] and to show His death, till He come.[8] We have this simple and loving memorial for a continual sign of this *promise* during all the earthly pilgrimage of the

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(5) Eph. 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30. For we are members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery; but I speak concerning Christ and the church.

(6) John 17:24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

(7) Luke 22:19. And he took bread, and gave thanks, and brake *it,* and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

(8) 1 Cor. 11:26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Church,[9] and through it we look forward from the cross to His coming, when He will drink it anew with us, in His Father's kingdom,[10] at the marriage feast of the Lamb.[11]

It is a constant reminder of His promise, pointing our eye of faith to His coming again. "He is faithful that promised"[12] and we are exhorted to have confidence and patience, that we may "receive the promise," "for yet a little while, and He that shall come, will come, and will not tarry." Heb. 10:35-37.

One has truly said that the coming of Christ is

The Very Pole Star of the Church,*

and the apostle Paul calls it "That *blessed hope.*"[13]

Jesus and the apostles and the prophets have given great prominence in the Scriptures to this inspiring theme. *THE EARLY FATHERS* and the Christian Church, for the first two centuries of our era, found in it

*Rev. David Brown, D. D.

(9) Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.

1 Pet. 2:11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

(10) Mat. 26:29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(11) Mat. 22:2. The kingdom of heaven is like unto a certain king, which made a marriage for his son.

Rev. 19:9. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Also Luke 14:16-24.

(12) Heb. 10:22. Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water,

23. Let us hold fast the confession of our hope that it waver not; for he is faithful that promised:

24. And let us consider one another to provoke unto love and good works;

25. Not forsaking our own assembling together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh.

(13) Tit. 2:13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

their chief source of hope and comfort. The belief that Jesus was coming in glory to reign with His saints on the earth, during the Millennium, was almost universal with them.

But in the third century there arose a school of interpreters, headed by *Origen, who so "spiritualized" the Scriptures* that they ceased to believe in any literal Millennium whatsoever. Their system of interpretation has been severely condemned by Martin Luther, Dr. Adam Clarke and other commentators.

When Constantine was converted and the Roman empire became, nominally, Christian, it appeared to many that the Millennium had come, and that they had the kingdom on earth. The Church, hand in hand with the world, plunged into the dark ages, until awakened by the great reformers of the sixteenth century, who again began to proclaim the comforting hope and blessed promise of the coming of Christ; and since that time the subject so long neglected has been studied and preached with increasing interest. Indeed, in the last two centuries, it seems to have risen (with the doctrine of salvation by simple faith in a crucified Saviour) into somewhat the same prominence which it occupied in the early church. God be praised for it.

CHAPTER V.

The Millennium.

Millennium (Latin) is the same as Chiliad (Greek), and both mean a thousand years. Both terms stand for the doctrine of a future era of righteous government upon the earth, to last a thousand years.

Jewish writers throughout the Talmud hold that this Millennium will be chiefly characterized by the deliverance of the Jews from all their enemies, recovery of Palestine and the literal reign of their Messiah in unequaled splendor therein.

Pre-millennial Christians hold much in common with the Jews, but also that our Lord Jesus Christ is the Messiah; that He is to return to the earth and overthrow Satan, all ungodly government and lawlessness, and establish a kingdom of righteousness, having the Church, with Himself as sovereign, Jerusalem as the capital, regathered and converted Israel as the center, and all nations included in a universal, world-wide kingdom of pure and blessed government.

Post-millennialists, for the most part, hold that the present preaching of the gospel will result in the conversion of the world and usher in a golden era of righteousness and a government of justice and peace to last a thousand years, after which the Lord will return for a "general judgment" and introduction of an eternal state. It is well to have these distinctive views of the Millennium clearly in mind.

Contrary to the post-millennial view, the literal reign of Christ, with His saints, for a thousand years is plainly stated in the twentieth chapter of Revelation.[1] Six times

(1) Rev. 20:1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bot-

is the expression "A thousand years," repeated. Verses 2, 3, 4, 5, 6 and 7. The teaching is so plain that "wayfaring men shall not err therein." Isa. 35:8.

But those who oppose this "blessed hope," of the premillennial coming of our Lord usually begin their arguments by the assertion that the doctrine of the Millennium is nowhere taught in Scripture except in this 20th chapter of Revelation, and that the symbolical character of this book forbids our founding any doctrine upon it. The superficial character of such a statement is glaringly apparent from the fact that the Jews had fully developed the doctrine of the Millennium as the teaching of the Old Testament scriptures long before the Book of Revelation or any portion of the New Testament was written. It was the view most frequently expressed in the Talmud that "the Messianic kingdom would last for *one thousand years,*" and this was commonly believed among the Jews. It is easy to discern upon what they founded the doctrine. It is the *Sabbath* of God's *weeks.*

The division of time into *sevens,* or *weeks,* permeates the Scriptures. A fundamental enactment of the Mosaic

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tomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.

law was the keeping of the *Sabbath,* Ex. 20:8. This was based upon God's great rest day in Gen. 2. Upon this is founded not only the *week* of days, but also the *week* of *weeks* unto Pentecost (Lev. 23:15-16); the *week* of months, with the Atonement and *seven* days' feast of Tabernacles in the *seventh* month (Lev. 23:27-28); the *week* of years, ending with the *Sabbatic* year (Lev. 25:4); the *week* of *weeks* of years, ending with the *seventh Sabbatic* year, and followed by the year of Jubilee (Lev. 25: 8-12).

Even the duration of Israel's great punishments was based upon this law of the *sevens.* Their captivity in Babylon was for **seventy** years. Jer. 25:11-12; Dan. 9:2. The great period revealed to Daniel (Ch. 9), unto the coming of the Messiah was divided into *seventy sevens.* The unequaled period of Israel's punishment and dispersion in the lands of their enemies, prophesied by Moses, is, with four-fold emphasis, specified to be for *seven times.* (Lev. 26:18, 21, 24, 28). This sacred **seven** is woven into the laws, life and history of the chosen people, with whom God established His theocracy. And notwithstanding all of Israel's rebellion and sinfulness and consequent chastisement, there still remains for them and the whole world a keeping of the *Sabbath.* Heb. 4:9 margin. With God a day is as a thousand years (Psa. 90), and a thousand years as one day. 2 Pet. 3:8.

Upon this rock of the sacred *sevens* we can consistently, with the Jews, base our conclusion that as we have the scriptural *week, week* of *weeks, week* of months, *week* of years, *week* of *weeks* of years, *week* of *seventy* years, *week* of times, *week* of olams or aions (ages), see page 222, so we also have the great *week* of Millenniums. Six thousand year days of labor and then the *Millennium,* or blessed *seventh* thousand years of rest.

This scriptural doctrine of the Millennium cannot be shaken. Its root is in the *Sabbath* of Genesis, and its fruit is in the thousand-year kingdom of Revelation. It shines throughout the Word of God as a glorious hope for the nations, whom God has promised to bless. Gen. 12:3.

Shine on, O blessed Revelation of God, and the Lord stamp upon our hearts the warning that, "If any man shall take away from the words of the book of this prophesy, God shall take away his part from the Tree of Life." Rev. 22:19.*

*For a more full statement of this doctrine see the author's pamphlet "The Millennium," F. H. Revell Co.

CHAPTER VI.

Post-Millennialism.

About the year seventeen hundred a new error crept into the Church, to-wit, Post-millennialism.

This was instituted by Daniel Whitby, an English divine, or proclaimed by him as a new hypothesis, namely, that the Church would prosper and extend until the world should be converted, and this triumph of the Church would constitute the Millennium; and that Jesus would not come until after the Millennium.

No wonder that he calls it a "new hypothesis," for he himself bears testimony in his "Treatise on Traditions" that the doctrine of the Millennium, or the reign of Saints on earth a thousand years, passed among the best of Christians for two hundred and fifty years, for a tradition *apostolical,* and as such is delivered by many fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles.

For want of space we refer the reader to "The Voice of the Church," by D. T. Taylor, to show the long line of eminent witnesses, embracing Hermas, Justin and the Martyrs, Luther, Melanchthon, Mede, Milton, Burnett, Isaac Newton, Watts, Charles Wesley, Toplady, and a host of others, illustrious in the annals of the Church, who, through the past eighteen centuries, have borne overwhelming testimony to the truth of the pre-millennial coming of Christ.*

Strange, indeed, that the Church, in the face of such evidence, should drift away from the simple teaching of the Word and the faith of the fathers. And yet, though of such recent origin, this error of post-millennialism has not only *crept into the Church,* but has been accepted by the great majority of Christians, pastors and people.

This, then, is the principal point of the question,

*See also page 66.

namely: Will the coming of Christ occur before the Millennium, and may it therefore happen at any moment, as Pre-millennialists believe, or will it occur after the Millennium, and thus be, at least, a thousand years in the future, as Post-millennialists believe?

CHAPTER VII.

Pre-Millennial Arguments.

We now invite your prayerful attention to the following scriptural arguments, which, we believe, show that the coming of our Lord will be pre-millennial.

No. I. The Antichrist.

In 2 Thes. 2:8,[1] The Antichrist, who is on all sides confessed to be pre-millennial, is to be destroyed with the brightness of His (Christ's) coming, or more literally the epiphany (appearing*) of His own presence. This fixes the coming of Christ to be pre-millennial.

Bishop McIlvaine says of this argument that "it is wholly unanswerable."

Even Mr. Brown, the great champion of post-millennialism, admits that this is an apparent evidence for the pre-millennial advent, and he has been obliged to meet it by that process of "spiritualizing" Scripture which has been so condemned by Dr. John Pye Smith, Martin Luther, Sir Isaac Newton, Bishop Hooker, Dr. Adam Clarke, and others. On this argument alone we might rest, but we have others fully as conclusive.

No. II. Immediately After the Tribulation.

In Mat. 24:29-31,[2] the coming of the Son of Man† is said to be *immediately* after the Tribulation. But this

*See Greek ἐπιφάνεια same word used in 1 Tim. 6:14; 2 Tim. 1:10; 4:1; 4:8; and Titus 2:13; in each place translated appearing.

†This is His coming at the Revelation; see diagram, page 72.

(1) 2 Thes. 2:8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

(2) Mat. 24:29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30. And then shall appear the

Tribulation is pre-millennial, or before the reign of peace.[3] See also the diagram on page seventy-two. Therefore the coming is pre-millennial.

No. III. A Persecuted Church.

The *true Church* is a persecuted, suffering, cross-bearing people[4] thereunto appointed,[5] so that "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), and this will continue until Christ comes,[6] which precludes any Millennium until after His coming.

No. IV. Tares and Wheat.

We are nowhere in the New Testament directed to look for the Millennium before the coming of Christ. But we

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sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

(3) Mat. 24:21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Isa. 24:20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21. And it shall come to pass in that day, *that* the Lord shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Also Luke 21:24, etc.

(4) John 15:19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

Also John 16:33.

(5) 1 Thes. 3:3. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

(6) 2 Thes. 1:7. And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,

8. Rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:

9. Who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might,

are expressly taught that the tares and the wheat will grow together until the end (of this age); that evil men and seducers will wax worse and worse; that as it was in the days of Noah and Lot, so shall it be at the coming of the Son of Man.[7] And such is the character and number of the *tares* that their destruction, before the harvest, would endanger the children of the kingdom. Mat. 13:29. This absolutely precludes the idea of a millennial reign of righteousness in this dispensation.

From the time that the first Adam surrendered the kingdom to Satan, the effort to re-establish it with man has been a continual failure, though it was given to Noah,[8]

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10. When he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.

(7) Mat. 13:29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

2 Pet. 3:3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

1 Tim. 4:1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

2 Tim. 3:13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Luke 17:26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30. Even thus shall it be in the day when the Son of man is revealed.

Also 2 Tim. 4:3-4; Mat. 24:37-51.

(8) Gen. 9:1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth and upon all the fishes of the sea; into your hand are they delivered.

Saul (1 Sam. 9:16; 13:13), Nebuchadnezzar[9] and others. And it will be a failure in this sin-cursed earth until the second Adam, who has overcome Satan, shall return to purify the earth and establish the kingdom on resurrection ground. Therefore there will be no Millennium until Christ comes.

But while we are not told to look for the Millennium, we are repeatedly and most solemnly enjoined to look for the return of our Lord. So we again conclude that His return must be pre-millennial.

No. V. The Literal Reign of Christ.

The millennial kingdom will be a literal reign of Christ on the earth, and not simply a spiritual exaltation of the Church.

"A king shall reign in righteousness" (Isa. 32:1; Jer. 23:1-6), "upon the throne of David"[10] "in Jerusalem."[11] The apostles shall sit upon the twelve thrones (Mat. 19:28), and the Saints shall reign upon the earth. Rev. 5:10.

Speaking of the kingdom, or crown of Israel, the Lord God says: "I will overturn, overturn, overturn it, and it

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(9) Dan. 2:37. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

(10) Isa. 9:7. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Luke 1:32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

(11) Jer. 3:17. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Zech. 14:16. And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

shall be no *more,* until *He come* whose right it is; and I will give it *Him.*" Ezek. 21:27.

The multitude of passages which bear upon this fact we can not even refer to. Dr. J. Pye Smith says that they are far more numerous than those which describe the humiliation and suffering of Christ.

And they are so specific, so full of detail, so like the prophecies concerning the first coming, in their literalness, that our post-millennial brethren are compelled to do the utmost violence to the laws of interpretation in the "spiritualizing" method with which they meet this argument.

We believe that we have the *word of prophecy* spoken by "holy men of God," "as they were moved by the Holy Ghost" (2 Peter 1:19), and that we should direct our first efforts toward understanding the literal sense (as it is called), "which alone," as Martin Luther says, "is the substance of faith and of Christian theology."

Jesus is in "heaven," at "the right hand of God" (1 Pet. 3:22), "upon the throne with the Father" (Psa. 110:1; Rev. 3:21), in the Holy of Holies, or true Holy Place (Heb. 9:24), making intercession (Rom. 8:34), for those that come unto God by Him. Heb. 7:25. But Heaven has only received Him until the time of restitution of all things which God hath spoken by the mouth of all His holy prophets (Acts 3:21), when He shall come again, to sit in the throne of His Father David.[12]

This again proves His coming to be pre-millennial.*

No. VI. Argument From the Order of the Resurrection.

We believe we have a conclusive argument based upon the Resurrection, which may be briefly stated as follows:

All the dead will be raised, but, as Jesus was raised out of the dead and the rest of the dead were left, so the dead

*For further evidence of the distinction between the Church and the Kingdom, see page 83.

(12) Acts 3:20. And he shall send Jesus Christ, which before was preached unto you;

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

in Christ that are His at His coming, will be raised out of the dead, and the rest of the dead will be left until another and final resurrection, and the Millennium will occur between these two resurrections, thus clearly showing Christ's coming to be pre-millennial.

We believe that any unprejudiced mind will be convinced of this by simply reading the following passages:

Order of the Resurrection.

1 Cor. 15:22-26. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterwards they that are Christ's at His coming. Then (or afterwards) the end*.....The last enemy that shall be destroyed is death.

Dead in Christ Rise First.

1 Thes. 4:13-17. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For IF WE BELIEVE that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.....For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.

The First Resurrection.

Rev. 20:4-14. And I saw thrones, and they sat upon them....and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast .... and they lived and reigned with Christ a thousand years. BUT THE REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED. THIS IS THE FIRST RESURRECTION. Blessed and holy is he that hath part in the FIRST RESURRECTION, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations.....And I saw a GREAT WHITE THRONE, and Him that sat on it, from whose face the earth

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* The Greek εἶτα (ita) here signifies next in order, but not necessarily immediate, as will be seen by the use of the same word in Mark 4:17, 28; 1 Tim. 2:13. And in this same chapter (vs. 5-7), it is used interchangeably with ἔπειτα (epita). This fact seems to have been altogether overlooked by Post-millennialists who have therefore entirely misconstrued the passage.

When the Holy Spirit means immediately He uses ἐξαυτῆς, εὐθέως or παραχρῆμα. See Acts 10:33; Mat. 4:22; Luke 1:64, etc.

and the heaven fled away;.....And I saw the dead, small and great, stand before God;.....and the sea gave up the dead which were in it, and death and hell (Hades) delivered up the dead which were in them.....

These three passages are so plain that the wayfaring man need not err therein.

In the first, we are told the order of the resurrection—each "in his own order" (Gr. Band.). The figure is taken from troops moving by bands or regiments.

First, Christ ("the first born from the dead." Col. 1: 18).

Next, the godly, who die in Christ and who are His at His coming.

Next, the end, when "the rest of the dead" (who are not Christ's) shall come forth and death itself be destroyed.

The second passage reiterates and emphasizes the fact that the dead in Christ shall rise *first* and that *they* rise when the Lord descends from Heaven with a shout. The resurrection of the ungodly is not spoken of, for they have no part in this blessed *first resurrection.*

In the third passage we have the first resurrection completed by the resurrection of the Tribulation Saints (see page 101) and the reign with Christ for a thousand years is stated to occur before the rest of the dead are raised. And after the thousand years the rest of the dead, who lived not again until the thousand years were finished, stand before God, and death and Hades deliver up the dead in them.

This one thousand years is the Millennium (Latin, mille annum). What could be plainer than this proof that Christ's coming is to be pre-millennial? The dead in Christ are raised at His coming and they are raised *before the millennium.* Therefore His coming must be pre-millennial.

OBJECTIONS CONSIDERED.

The Use of Scripture Passages.

It is objected that we have no right thus to bring together these passages from different parts of the Word. We answer—why not? Are they not all inspired?[13] Are they not all the product of one mind? See how plainly we are taught that they are all the utterances of the Holy Spirit.[14] And it is clear that they all relate to the same subject, viz.: the resurrection.

Paul uses quotations in the same manner in Rom. 3 to prove that all have sinned, and again in Rom. 10 to prove the righteousness which is of faith, and in Heb. 11 to show the fruits of faith. We must certainly acknowledge the propriety of following *his* example.

Indeed, the same method of aggregating proof texts is used and relied upon to show the divinity of Christ and every evangelical doctrine.

Only Souls Mentioned.

It is objected that only the souls are mentioned in Rev. 20 and therefore it cannot be a literal resurrection, but is only the regeneration, or spiritual resurrection and present life of believers in Christ.

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(13) 2 Tim. 3:16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Tim. 3:16 (R. V.). Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

Or, *Every scripture is inspired of God and profitable.*

(14) John 14:26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

1 Cor. 2:10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2 Pet. 1:21. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

The fallacy of this is easily seen, for these holy dead enjoyed the spiritual resurrection before they "were beheaded for the witness of Jesus." Clearly, it was because of this spiritual life in Christ and their faith in the Word of God, that they became witnesses for Jesus and refused to worship the beast, or his image or receive his mark, and therefore they were beheaded (see chap. 13:11-15). Besides, ψυχὰς (psukas—souls) means also life, person or individual. See same word in Acts 2:41, "there were added unto them about three thousand souls (persons)" and in Acts 7:14; 27:10-37; 1 Cor. 15:45; 1 Pet. 3:20; Rev. 12:11; 16:3, it unmistakably means persons.[15] A spirit could not be beheaded. Only a person having body and spirit could be beheaded, and such it is evident these were. But they suffered physical death; that is, separation of soul and body, and became part of the great company of *the dead.* The 5th verse emphatically confirms this—these being that portion of the dead ones (νεκρῶν) who *lived,* while "the rest of the dead *lived not again* until the thousand years were finished," and "this is the *first resurrection.*"

In this objection Post-milliennialists manifest one of their most remarkable inconsistencies. They labor assiduously to disprove the literalism of the first resurrection, described in verses 4-6, where ζάω -zao = to live and ἀνάστασις- anastasis = resurrection are each twice used, while they hold that verses 12 and 13 do describe a literal resurrection, though neither zao nor anastasis are used therein. Consistency requires that, if either is spiritual, it should be the latter. How much better to accept both as literal.

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(15) Acts 7:14. Then sent Joseph, and called his father Jacob to *him,* and all his kindred, threescore and fifteen souls.

Acts 27:37. And we were in all in the ship two hundred threescore and sixteen souls.

1 Pet. 3:20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water.

Rev. 16:3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

Spiritual Life in Paradise.

Equally fallacious is the interpretation which claims that the first resurrection is the spiritual life of believers with Christ in Paradise (the intermediate place of the holy dead). For this spiritual life begins, not at death, but at the regeneration. It begins with the first exercise of faith in Christ. "He that believeth on the Son *hath* everlasting life." John 3:36. Hath it *now*. Is quickened already (Col. 2:13), and has been raised (Eph. 2:6; Col. 3:1), and lives the life he now lives by the faith of the Son of God. Gal. 2:19, 20. This spiritual resurrection spoken of in Eph. 2:6; Col. 2:12, 13; 3:1, is expressed by words entirely different from anastasis, which is used in Rev. 20:5-6, and which everywhere in the New Testament expresses a literal resurrection.

Only the Beheaded Mentioned.

Again it is objected that only the beheaded are mentioned and those who have specially to do with the beast and His image.

This is true of the latter part of the verse only. And we believe that these are the Tribulation Saints who accept of Christ and become His martyrs under the reign of Antichrist,[16] after the Church has been caught up to meet

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(16) 2 Thes. 2:1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5. Remember ye not, that, when I was yet with you, I told you these things?

6. And now ye know what withholdeth that he might be revealed in his time.

7. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

Christ in the air.[17] (See page 101.) But notice that the first part of the verse speaks of some as though they had already been raised. "And I saw thrones, and they sat upon them, and judgment was given unto them."

Nothing is said about the resurrection of these because they had already been raised at the Rapture previous to the Tribulation.

They are all ready to occupy the thrones and reign upon the earth according to the promises.[18] But John sees the

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8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders.

Rev. 13:11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders. so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

(17) 1 Thes. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

(18) Mat. 19:28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

1 Cor. 6:2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye un-

Tribulation Saints also raised to take part in this reign with Christ, which is in perfect accord with the order of the first resurrection.

CHRIST.....THE FIRST FRUITS.

Next, they who are Christ's at His Coming.

- The Church and the Old Testament Saints who are raised at the Rapture when Christ comes in the air.
- The Tribulation Saints who are raised at the Revelation when Christ comes to the earth.

The Last Day.

Again we hear it objected that Christ said He would raise up those who believe in Him at the last day (John 6:39, 40, 44, 54), and if it is at the last day there can not follow a thousand years before the unbelievers are raised. But Peter says "one day is with the Lord as a thousand years and a thousand years as one day." 2 Pet. 3:8. This is the great Millennial day ushered in and ending with resurrection and judgment, and during which Christ shall rule the nations and judge the world in righteousness.[19]

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worthy to judge the smallest matters?

3. Know ye not that we shall judge angels? how much more things that pertain to this life?

Rev. 3:21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

(19) Acts 17:31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Isa. 11:9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11. And it shall come to pass in that day, *that* the Lord shall

It is "the day of an age" as the Holy Spirit designates it in 2 Pet. 3:18. See the Greek "*ἡμέραν αἰῶνος*" (heemeran aionos). In harmony with this we find that the same word *ἡμέρα* (heemera—day) signifies "a long period," in John 8:56; 9:4; Rom. 10:21; 2 Cor. 6:2; Heb. 4:7-8.

"That Day"

is the key to the book of Isaiah and many of the other prophets. Note how frequently it occurs. Isa. 2:11; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:27, etc.; Jer. 25:33; Ezek. 38:14, 16; 39:11; 48:35; Joel 3:18; Amos 9:11; Micah 4:6; 7:11, 12; Zeph. 3:11, 16; Hag. 2:23; Zech. 9:16; 12:3, 4, 6, 8, 9, 11; 13:1, 2, 4; 14:6, 8, 13, 21; Mal. 3:17; Mat. 7:22; 24:36; Mark 13:32; Lu. 21:34.

See how plainly it is identified with the Day of the Lord. Compare Isa. 2:12 with 20. "For the day of the Lord of hosts shall be upon every one that is proud and lofty. . . . . In that day a man shall cast his idols . . . . . to the moles and bats." Also Zeph. 1:14, 15. "The great day of the Lord is near . . . that day is a day of wrath."

See the same in Zech. 14:1-4.

In Hosea 6:2 we read "After two days will He revive us; in the third day He will raise us up." These are evidently three days of one thousand years each, for "one day is with the Lord as a thousand years." So "that day" is doubtless the last thousand year day of God's great week of aions (ages). See page 218.

Mentioned in Same Verse.

Again it is objected that, while there will be a great difference in the character of the resurrection of the just and of the unjust, yet they must be simultaneous in time, for

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set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Also Rev. 2:27.

both are mentioned in conjunction, that is in the same verse.[20]

But Jesus has taught us that this objection has no force, by giving us a remarkable example to the contrary. In Luke 4:16-21, we read, that He opened the book, found the place and read from Isa. 61,[21] to the comma (or division of clauses) in verse 2, and closed the book, saying: "This day is this Scripture fulfilled in your ears." Why did He stop there? Because the time had not come to proclaim "the day of vengeance." That comma has been over eighteen centuries long and will continue until Christ (having gathered His saints, 1 Thes. 4:16-17) shall appear with them executing vengeance on the ungodly. 2 Thes. 1:7-10; Jude 14, 15. Therefore, Jesus, Himself, having taught us, that two events, stated consecutively in Isa. 61:2, are sep-

(20) Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

John 5:29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts. 24:15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

(21) Isa. 61:1. The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

Luke 4:16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

arated by more than eighteen hundred years, surely we should respect God's Word, when it so plainly states that there will be a period of a thousand years between the resurrection of the "blessed and holy,"—and that of "the rest of the dead."

The word ὥρα (hora—hour) which Jesus used in John 5:28 is the same word as that used in verse 25.[22] The latter we all believe has been over eighteen hundred years long. Why, then may not the former be at least a thousand years long and thus perfectly harmonize with Rev. 20? See also John 4:21, 23 and Rom. 13:11 (high time = ὥρα = it is already the hour) in each of which hour signifies a long period.

Tregelles—who is supported by the Jewish commentators—renders Dan. 12:2 as follows:

"And many *from among* the sleepers of the dust of the earth shall awake; *these* shall be unto everlasting life; but *those* (the rest of the sleepers who do not awake at this time) shall be unto shame." (See Jamieson, Fausset and Brown on this passage.) It is needless to add that this most intensely confirms the doctrine of the first resurrection.

Only One Text.

Lastly it is objected that a difference in time for the resurrection of the just from that of the unjust is stated in only one place in the Word, to-wit: Rev. 20, and that this is a book so symbolical, that we must not rely upon it for such an important fact.

Only one place indeed! But is not that enough? Why! the existence of all light rests upon the single sentence in Gen. 1:3,[23] and it rests safely, because God spoke those words. The most marvelous fact, in connection with our Lord's first appearing, was the immaculate conception. It

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(22) John 5:25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.
28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

(23) Gen. 1:3. And God said, Let there be light: and there was light.

has caused suspicion of Mary's character, and it calls for the greatest exercise of faith to believe in the Holy Ghost Fatherhood of her Son. It professes the holiest purity where the world can see only fornication and shame. And yet this astonishing event rested for centuries upon a single passage of prophecy, "Behold a virgin shall conceive and bear a son." Isa. 7:14, and although it was given by the Lord to the Jews as a special and important sign they will not rely upon it, because it occurs in a poetical book, and so they reject the Babe of Bethlehem.

But shall we,—who believe that Isa. 7:14 has been literally fulfilled—condemn the Jews for not accepting it, and yet justify ourselves in rejecting the literal fulfillment of this plain statement in Rev. 20? God forbid. Remember that He says, "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:7; 1:3. Oh then let us earnestly entreat you, to heed this *one passage* even though it may pierce through your established opinions.[24] Don't reject it. Don't pervert its simple teaching, for it is God's holy Word of prophecy and is as immovable as the rocky fastness of the mountains—yea more—for these shall pass away "but the Word of the Lord endureth forever."

Dean Alford's Comments.

And here, dear reader, let us invite your careful attention to Dean Alford's comment upon this passage, viz.: "this is the first resurrection." He says: "It will have been long ago anticipated by the readers of this commentary, that I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the Apostles, and the whole Church for three hundred years, understood them in the plain literal sense; and it is a strange sight in these days

(24) Heb. 4:12. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain *souls lived* at the first, and the rest of the *dead lived* only at the end of a specified period after that first, if in such a passage, the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means literal rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose no one will be hardy enough to maintain. But if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."*

Resurrection From the Dead.

Now if Christ is coming to raise the righteous a thousand years before the ungodly, it would be natural and imperative that the former should be called a resurrection *from,* or *out of the dead,* the rest of the dead being left until after the thousand years. We rejoice therefore that this is just what is most carefully done in the Word, and in this we believe we have another most comprehensive and definite proof of the pre-millennial coming of Christ. It consists in the use made, *in the Greek text* of the words ἐκ νεκρῶν (ek nekron).

These words signify "from the dead" or, out of the dead, implying that the other dead are left.

The resurrection νεκρῶν or τῶν νεκρῶν (nekron, *or* ton nekron-of the dead) is applied to both classes because all

*See also the quotations from distinguished authorities, both English and German given as critical testimonies in the appendix to Pre-millennial Essays, published by F. H. Revell, Chicago, Ill.

will be raised. But the resurrection ἐκ νεκρῶν (ek nekron = out of the dead) is not once applied to the ungodly.*

The latter phrase is used altogether 49 times, to-wit:

34 times, to express Christ's resurrection, whom we know was thus raised *out of the dead.*†

3 times, to express John's supposed resurrection, who, as Herod thought, had been thus raised *out of the dead.*‡

3 times, to express the resurrection of Lazarus, who was also raised *out of the dead.*||

3 times, it is used figuratively, to express spiritual life *out of the* deadness of sin.

Rom. 6:13: "As those that are alive from the dead"; 11:15: "Life from the dead."

Eph. 5:14: "Arise from the dead."

It is used in Luke 16:31. Parable of the rich man. "Though one rose *from the dead.*"

And in Heb. 11:19. Abraham's faith that God could raise Isaac *from the dead.*

And the remaining 4 times it is used to express a future resurrection *out of the dead,* namely, in Mark 12:25, where Jesus says: "When they shall *rise from the dead* (ἐκ νεκρῶν) they neither marry, nor are given in marriage; but are as the angels which are in heaven," and in Luke 20:35-36. "But they which shall be accounted worthy to obtain that world, and the *resurrection which is from among* (*the*) *dead* (τῆσ ἀναστάσεως τῆσ ἐκ νεκρῶν), neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children *of the resurrection.*

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*Mat. 22:31; Acts 17:32; 23:6; 24:15, 21; 1 Cor. 15:12, 13, 21, 42 and especially John 5:28-29 (R. V.): 28. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

†Mat. 17:9; Mark 9:9-10; Luke 24:46; John 2:22; 20:9; 21:14; Acts 3:15; 4:10; 10:41; 13:30; 13:34; 17:3; 17:31; 26:23; Rom. 1:4; 4:24; 6:4-9; 7:4; 8:11; 10:7, 9; 1 Cor. 15:12, 20; Gal. 1:1; Eph. 1:20; Col. 1:18; 2:12; 1 Thes. 1:10; 2 Tim. 2:8; Heb. 13:20; 1 Pet. 1:3, 21.

‡Mark 6:14, 16; Luke 9:7.

||John 12:1, 9, 17.

In Acts 4:1-2: The Sadducees were grieved because Peter and John "preached, through Jesus, *the resurrection which is from among (the) dead"* (*τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*).

And in Phil. 3:11, it is used in a manner remarkably significant. Our version renders it, "resurrection of the dead," which is especially wrong, for the Greek preposition ek occurs here in a duplicate form, in all the oldest manuscripts.* The phrase is *τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν* † (teen exanastasin teen ek nekron), and the literal translation is *the out resurrection from among the dead,* which peculiar construction of language gives a special emphasis to the idea that this is a resurrection *out from among the dead.*

These passages clearly show, that there is yet to be a resurrection out of the dead; that is, that part of the dead will be raised, before all are raised. Olshausen declares that the "phrase would be inexplicable if it were not derived from the idea that out of the mass of the dead some would rise first."‡

That no unrighteous have part in this "first resurrection" is evident from Luke 20:36: they "are the children of God" and "equal unto the angels."

It is the resurrection of a select class only, viz.: the righteous, and therefore Jesus calls it the resurrection *of the just.* Luke 14:14,—"And thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the *resurrection of the just."*

Paul calls it the *better resurrection.*[25] It is the resurrection of those that are Christ's at his coming,[26] "the dead in Christ," who shall "rise first."[27]

*See Jamieson, Fausset and Brown, Alford, and Dr. Adam Clark.

†Greek text, Tischendorf and Alford.

‡Vol. 2, p. 183 Am. Ed.

(25) Heb. 11:35. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

(26) 1 Cor. 15:23. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

(27) 1 Thes. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

The First Resurrection.

"Blessed and holy is he that hath part in the first resurrection." Rev. 20:6.

Paul, as a Pharisee, believed in the general fact of the resurrection.[28] But we see from the foregoing, why he counted all things but loss that he might win Christ, . . . and know Him, and the power of His resurrection, and the fellowship of His sufferings, . . . if by any means he might attain unto the *out* resurrection *from among the dead.* Phil. 3:8-11.

And we see also, why the three favored disciples were "questioning one with another what the rising *from* the dead should mean."[29] They understood perfectly, what the resurrection *of* the dead meant, for this was a commonly accepted doctrine of the Jews.[30] But the resurrection *from* the dead was a new revelation to them.

And it is an important revelation to us, for it is "the resurrection of *life.*"[31]

But there is also to be a resurrection of *judgment* (so the Greek). John 5:29. It is the resurrection of the unjust.[32] It is the completion of the resurrection (*νεκρῶν* or

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the trump of God: and the dead in Christ shall rise first:

(28) Acts 23:6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

(29) Mark 9:10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

(30) Heb. 6:2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

(31) John 5:29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment).

Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

(32) Acts 24:15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Rev. 20:12. And I saw the dead, small and great, stand be-

τῶν νεκρῶν) of the dead. Hence we see there is a difference in time as well as in character, in the order of the resurrection; the first being that of the just, and the second that of the unjust; and this difference in time is perfectly in accordance with the account in Rev. 20, where the interval is stated to be the 1000 years of the Millennial kingdom. And as Christ comes at the resurrection of the just, or those who sleep in Him (1 Thes. 4:13-16), His coming must be pre-millennial.*

No. VII. Watching.

We are commanded to *watch* for His coming.

Again and again did Jesus tell His disciples to *watch!* He said: "Watch therefore, for ye know not what hour your Lord doth come." Mat. 24:42. "Watch therefore, for ye know neither the day nor the hour." Mat. 25:13. Adding, "And, what I say unto you, I say unto all,—Watch." Mark 13:35-37. He places especial emphasis on the word Watch, particularly in Rev. 16:15, "Blessed is he that Watcheth." (See Greek.)

Now it is absolutely inconsistent with the constitution of the human mind, thus to watch for an event which we believe to be one thousand years or more in the future.

And yet this is just the position which Post-millennialists are forced to take.

*We humbly invite a candid and prayerful consideration of the above argument, on the part of Greek students.

Dr. David Brown quite superficially disposes of it by the erroneous presumption that Pre-millenarians apply the resurrection (νεκρῶν or τῶν νεκρῶν), of the dead, only to the ungodly. Whereas, we hold that it embraces all, even Christ Himself, but that (ἐκ νεκρῶν) from the dead applies only to the select class who have part in the first resurrection. Again is he wrong in his citation of the texts Mark 9:9-10; Acts 10:41; 13:34; 26:23, and Rom. 1:4, each of which, according to Griesbach have ἐκ νεκρῶν or ἐξ ἀναστάσεως νεκρῶν. Second Advent, p. 198.

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fore God; and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Matthew Henry, commenting on Luke 12:45, says: "Our looking at Christ's second coming as a thing at a distance is the cause of all those irregularities which render the thought of it terrible to us." And on watching, he says: "To watch implies not only to believe that our Lord will come, but to desire that He would come, to be often thinking of His coming, and always looking for it as sure and near, and the time of it uncertain."

As followers of Christ we are compared to soldiers, fighting the fight of faith (1 Tim. 1:18; 6:12; 2 Tim. 2:3; 4:7), and perhaps no better illustration could be given us of watching, than that of picket duty in the army.

Old soldiers know that out on the skirmish line it is full of life and excitement, because they are watching for something immediately possible. But in camp it is a dull, soulless drudgery, because they are expecting nothing until the outer pickets, perhaps five or six miles away, are driven in.

How intensely do we increase this difference in watching, if we separate the pickets by a thousand years. And this is what post-millennialism does.

We believe this argument appeals to the common sense of every person, and we pray God that these seven arguments may be blessed to the perfecting of that which is lacking in your faith.[33]

He is faithfu' that hath promised, an' He'll surely come again,
He'll keep his tryst wi' me, at what hour I dinna ken;
But he bids me still to wait, an' ready aye to be,
To gang at ony moment to my ain countrie.

So I'm WATCHING aye, and singing o' my hame as I wait,
For the soun'ing o' His footfa' this side the gowden gate,
For His bluid hath made me white, and His hand shall dry my e'e
When He brings me hame at last to my ain countrie.

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(33) 1 Thes. 3:9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

True watching is an attitude of mind and heart which would joyfully and quickly turn from any occupation to meet our Beloved, rapturously exclaiming "this is the Lord; we have waited for Him." Isa. 25:9.

Continue to Watch.

But, perhaps, you say: "The Church has been watching for eighteen hundred years and He has not come, and He may not come for eighteen hundred years more."

Well, possibly He may not; but do we know He will not? and shall we set a date for His coming? and cease to watch?

Post-millennialists say that He will not come for a thousand years or more, which is equivalent to setting a date, as it places His coming out of all possibility in our lifetime; and then, dear reader, how quickly do we lay down our watching.

The principal condemnation pronounced in the Scripture, in regard to the Lord's return, is to those who say "My Lord delayeth His coming."[34]

It is immeasurably better to be *ready* than to be *late*.[35]

Pre-millennialists believe that He may come any moment, and that we should ever be found watching and waiting, with our loins girded about, and our lights burning, and ourselves like men that wait for their Lord. Lu. 12:35.

The eighteen hundred years which have passed only make "our salvation" much "nearer than when we believed," and it is "high time to awake out of sleep." Rom. 13:11.

A Little While.

There is no prophesied event which has to be fulfilled before His coming in the air to receive the Church. Therefore

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(34) Mat. 24:48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

See also Luke 12:45.

(35) Mat. 25:10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

we have need of patience that we may receive the promise: "For yet a little while" (Greek—very, very little while) "and He that shall come will come, and will not tarry." Heb. 10:37.

"But," you say, "it is not a little while." Ah! beloved, does it seem long to you from creation to the flood, or from the flood to Christ? The "little while" of Hag. 2:6-7,[36] we believe, has not ended yet,[37] and it certainly covered the five hundred years up to Christ's first coming. Remember that God speaks to you as to an immortal soul.

Wait until you have realized a few of the mighty cycles of eternity, and then these eighteen centuries will indeed appear to be "a very, very little while."

O! let us fix our eyes upon Jesus. Let us watch and wait for the King Eternal.[38]

The Faith of the Early Church.

It is admitted on all sides that the pre-millennial coming of Christ, and His reign with His saints upon the earth a thousand years, was the faith of the early church. Indeed, this is substantiated by such an abundance of evidence, that it cannot be denied.

We would that we had space to quote at length, from the many authorities on this point, but must be content to select a few:

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(36) Hag. 2:6. For thus saith the Lord of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;*

7. And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

(37) Joel 3:16. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel.

17. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Heb. 12:26. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this *word,* Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

(38) 1 Tim. 1:17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Mosheim says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with *no opposition previous to the time of Origen.*" (Vol. 1, p. 89.)

Geisler says: "In all the works of this period (the first two centuries) Millenarianism is so prominent that *we can not hesitate to consider it as universal.*"*

Chillingworth, with his characteristic invulnerable logic, argues: "Whatever doctrine is believed and taught by the most eminent Fathers of any age of the Church and by none of their contemporaries opposed or condemned, *that* is to be esteemed the Catholic doctrine of the Church of those times. But the doctrine of the millenaries was believed and taught by the most eminent Fathers of the age next after the Apostles, and by none of that age opposed or condemned; therefore, *it was the Catholic doctrine of those times.*"**

Stackhouse, in his "Complete Body of Divinity" (Vol. 1, p. 597), says: "It cannot be denied but that this doctrine (Millenarianism) has its antiquity, and *was once the general opinion of all orthodox Christians.*"

Bishop Newton says: "The doctrine of the Millennium (as held by Millenarians) *was generally believed in the first three and purest ages.*"†

Bishop Russell, though an anti-millenarian, says: "Down to the beginning of the fourth century, *the belief was universal and undisputed.*"‡

Gibbon, who is at least an unprejudiced witness, says: "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been *the reigning sentiment of orthodox believers.*"

He also says: "As long as this error (as he calls it) was permitted to subsist in the Church, it was productive

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*Geisler's Church History. Vol. 1, p. 215.
**Chillingworth's Works, Phila. Edit. 1844, p. 730.
†Dissertations on the Prophecies, p. 527.
‡Discourse on the Millennium, p. 236.

of the *most salutary effects* on the faith and practice of Christians."*

Dr. Daniel Whitby,—the father of the modern post-millennial theory,—in his "Treatise on Traditions," candidly acknowledges that, "the doctrine of the Millennium passed among the best of Christians, for two hundred and fifty years, for a tradition apostolical, and as such is delivered by many Fathers of the second and third centuries, who speak of it as *a tradition of our Lord and His Apostles, and of all the ancients who lived before them,* who tell us the very words in which it was delivered, the Scriptures which were so interpreted, and say that *it was held by all Christians that were exactly orthodox.*"

Lest anyone should lose the full force of these quotations, it may be proper to state, that this "*ancient and popular doctrine of the Millennium,*" as Gibbon styles it, was the belief in the pre-millennial coming of Christ, and His reign on the earth for a thousand years. It was commonly called chiliasm, which see in Webster's Dictionary.

Such, in brief, is the testimony of historians, both ecclesiastical and profane upon this subject. And some of the early Fathers, of whom they speak, were very nearly, if not quite, the cotemporaries with the Apostles.

Papias, Bishop of Hierapolis in Phrygia, who was a disciple of St. John, or who at least received his doctrines from the immediate followers of the Apostle, was an extreme Millennialist, and has been called the father of Millenarianism. (See McClintock and Strong's Enc.) Irenæus, as a disciple of Polycarp, Bishop of Smyrna, was directly connected with St. John. And also Justin Martyr was one of the earliest of the Fathers.

Is it not solemnly incumbent upon us, to respect and heed this doctrine, which these eminent Christian Fathers so undisputedly taught, as being the "tradition of our Lord and His Apostles"? Why is it, that, upon every other subject connected with our holy religion, such as Baptism, Church government, Forms of worship, Articles of faith, etc., we go back and search diligently to ascertain the doc-

*Milman's Gibbon's Rome, Vol. 1, p. 262.

trine of the Fathers, placing so much stress upon what we *think* they believed and taught, and yet upon this most important theme, cast aside what we *know* was their faith and testimony? Is it consistent? Dear reader, do let us here emphasize Paul's exhortation to the Thessalonians: "Brethren, stand fast and

Hold the Traditions

(teachings) which ye have been taught whether by word or by our epistle."[39] That is, whether taught in writing, or orally, see Verse 5. Now, what were these traditions (teachings) if not the coming of Christ and the Reign of the Saints, of which Paul and the other Apostles wrote so freely? Being thus exhorted, it is reasonable to believe that they did hold them, and that they are the very traditions which Whitby and the other authorities clearly prove were held by the early Church. Then let us also hold,—not the comparatively modern post-millennial theory of Whitby, —but the aged faith of the Fathers.

The Apostles Were Not Mistaken.

We cannot believe (as some assert) that the Apostles were mistaken, and consequently not inspired upon this theme, nor that they and all the early Christians mocked themselves with false hopes in regard to the pre-millennial coming of Christ. *They watched and waited* for the return of our Lord, as a sure event, the hour of which none but the Father knew, but which had been enjoined upon them as uncertain[40] and imminent.[41] And as they passed away

(39) 2 Thes. 2:5. Remember ye not, that, when I was yet with you, I told you these things?

15. So then, brethren, stand fast and hold the traditions which ye were taught whether by word, or by epistle as of ours.

(40) Mat. 25:42. Watch therefore; for ye know not what hour your Lord doth come.

48. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

(41) Luke 12:35. Let your loins be girded about, and *your* lights burning;

36. And ye yourselves like unto men that wait for their lord,

to the unseen domain of Paradise, they have left us the written Word, their reiterated traditions (teachings handed down), and their great hope. *So we take up their vigil, hopefully watching,* not daring to say that He will come tomorrow, nor a thousand years hence, but only this are we sure of, He may come *now.*

Expectancy.

God has held this glorious hope constantly before the Church, to keep her in her proper attitude of expectancy and longing, until the Bridegroom comes. Like Israel in the wilderness, we should realize that we are pilgrims and strangers, seeking a *Land,* a *City,* and a *King,* which are beyond our Jordan of death and resurrection.

Death and Resurrection is the common lot of the great mass of the Church. But, of course, there will be some living when Christ comes,[42] who will not die but be changed in a moment,[43] and be caught up, like Elijah, with the raised saints to meet the Lord in the air. 1 Thes. 4:16-18.

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when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Heb. 10:37. For yet a little while, and he that shall come will come, and will not tarry.

(42) 1 Thes. 4:15. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

(43) 1 Cor. 15:51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fullness of glory,
To receive from the world "His own."

It may be at midday, it may be at twilight,
It may be perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! Oh, delight! should we go without dying;
No sickness, no sadness, no dread, and no crying;
Caught up thro' the clouds, with our Lord, into glory,
When Jesus receives "His own."

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the dead shall be raised incorruptible, and we shall be changed.

Mat. 23:37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

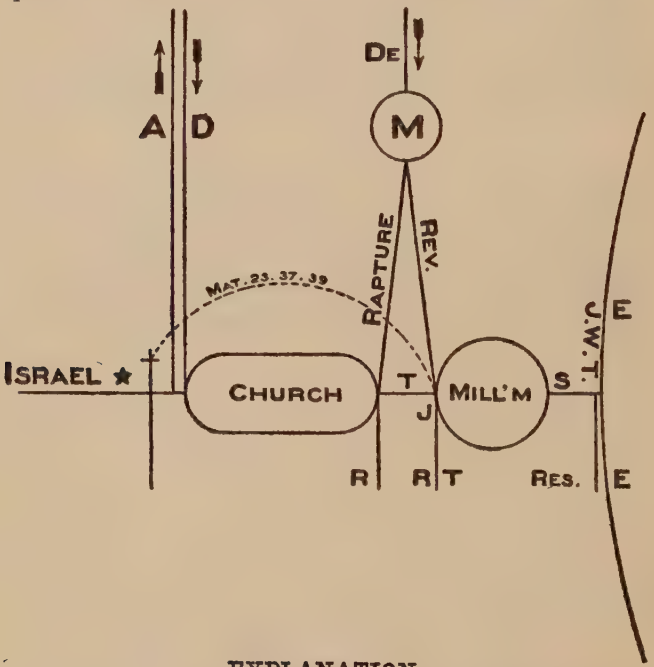
38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER VIII.

Diagram.

We here present the following diagram, merely as an outline of the order of events, in connection with our Lord's return. We exhort (1 Thes. 4:18, margin) a faithful study of it, together with the references and explanations appended, believing that, as an object lesson, it will be a great help to the reader to understand these mighty questions.



EXPLANATION.

*—The birth of Christ, the King of the Jews. Mat. 2:2.
†—The death and resurrection of Christ.
A—Ascension of Christ. Acts 1:9.
D—Descent of the Holy Ghost. Acts 2.

Church—Mystical body of Christ. Eph. 1:22-23; 3:3-6; Rom. 12:4-5; Col. 1:24-27; 1 Cor. 12:12-27; and the Bride of Christ, Eph. 5:21-23.

De—Descent of the Lord (1 Thes. 4:16) to receive His Bride. John 14:3.

R—Resurrection of the just. Lu. 14:14; Acts 24:15; 1 Thes. 4:15-16; and change of living believers. 1 Cor. 15:23, 51, 52.

Rapture—Translation of the saints who (like Enoch) are caught up to meet Christ in the air. 1 Thes. 4:17.

M—The meeting of Christ and His Bride. 1 Thes. 4:17; Eph. 5:21-32; 2 Cor. 11:2.

This is our gathering together unto Him. 2 Thes. 2:1.

And the marriage of the Lamb. Mat. 22:2-10; 25:10; Lu. 14:15-24; Rev. 19:7-8.

So shall we ever be with the Lord. John 12:26; 14:3; 17:24; 1 Thes. 4:17.

It is the Hope of the Church. Phil. 3:20-21; Tit. 2:13; 1 John 3:2-3.

And the redemption mentioned in Lu. 21:28; Rom. 8:23; Eph. 4:30.

Wherefore, comfort one another with these words. 1 Thes. 4:18.

Thus the Church escapes the tribulation. Lu. 21:36; 2 Pet. 2:9; Rev. 3:10.

T.—Period of unequaled tribulation to the world (Dan. 12:1; Mat. 24:21; Lu. 21:25-26), during which—the Church having been taken out—God begins to deal with Israel again (Acts 15:13-17; Psa. 51:18; 102:16), and will restore them to their own land. Isa. 11:11; 60; Jer. 30:3; Jer. 31; 32:36-44; Amos 9:15; Zech. 8:10; Rom. 11.

Antichrist will be revealed. 2 Thes. 2:8.

The vials of God's wrath poured out. Psa. 2:1-5; Rev. 6:16-17; Rev. 14:10; 16. But men only blaspheme God. Rev. 16:11-21. Israel accepts Christ (Zech. 12:10-14; 13:6), and are brought through the fire. Zech. 13:9. They pass not away. Mat. 24:34; Psa. 22:30.

Rev.—The revelation of Christ and His saints (Col. 3:4; 1 Thes. 3:13), in flaming fire (2 Thes. 1:7-10) to execute judgment on the earth. Jude 14-15.

This is Christ's second coming to the earth. Acts 1:11; Deut. 33:2; Zech. 14:4-5; Mat. 16:27; 24:29-30.

J—Judgment of the nations, or the quick. Mat. 25:31-46; 19:28; Acts 10:42; 1 Pet. 4:5.

Antichrist is destroyed. 2 Thes. 2:8. The Beast and the False Prophet are taken. Rev. 19:20. Gog and his allies are smitten. Ezek. chapters 38 and 39.

Satan is bound. Rev. 20:1-3; Rom. 16:20.

R. T.—Resurrection of the Tribulation Saints, which completes the First Resurrection. Rev. 20:4-6.

Mill'm.—The Millennium. Christ's glorious reign on the earth for 1,000 years (Rev. 20:4) with His Bride, 2 Tim. 2:12; Rev. 5:10; Isa. 2:2-5; 4; 11:1-12; 25:6-9; Isa. 65:18-25; Mic. 4:1-4; Zeph. 3:14-20; Zech. 8:3-8; Zech. 8:20-23; 14:16-21.

S—Satan loosed for a little season, and destroyed with Gog and Magog. Rev. 20:7-10; Heb. 2:14.

Res.—The Resurrection of Judgment. Rev. 20:12-15; John 5:29; Dan. 12:2.

J. W. T.—Judgment at the Great White Throne of all the remaining dead. Rev. 20:11-15.

Death and Hell destroyed. Rev. 20:14; 1 Cor. 15:26.

E. E.—Eternity, or rather, The *aions* to come. Eph. 2:7.*

*These events, we believe, are plainly foretold in the Word, though we would not be dogmatic as to the precise order in which they are given above (see preface). But we trust it will enable the reader to apprehend, in some degree, the extent to which the future has been revealed, unto us, by the Spirit (2 Pet. 1:21; John 16:13; 1 Cor. 2:10) and to realize that ETERNITY ITSELF will not be a blank, or statue like condition, but a continually unfolding manifestation of God to us throughout the "ages to come" (Eph. 2:7) even the "AGES OF AGES." See Greek Gal. 1:5; Eph. 3:21; Phil. 4:21; 1 Tim. 1:17; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; Rev. 1:6, 18; 4:9, 10; 5:13; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5. See page 218.

CHAPTER IX.

Rapture and Revelation.

Two things are of vital importance, in order to the right understanding of this subject, and these are:

First. The distinction between the Rapture and the Revelation.

Rapture means to be caught up, or away.

Revelation (ἀποκάλυψις—apokalupsis) means Appearing or shining forth or manifestation.[1]

The *Rapture* occurs when the Church is caught up to meet Christ in the air,[2] before the tribulation; and

The *Revelation* occurs when Christ comes, with His saints, to end the Tribulation, by the execution of righteous judgment upon the earth.[3]

At the Rapture, Christ comes into the air for His saints.[4]

At the Revelation, He comes to the earth with them.[5] He

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(1) Rom. 8:19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

(2) 1 Thes. 4:14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord.

(3) 2 Thes. 1:7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

(4) John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

(5) 1 Thes. 3:13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

certainly must come for them before He can come with them. The assurance that God will bring them (Greek—lead them forth) with Jesus (1 Thes. 4:14) is evidence that He will first come for them, they being caught up to meet him in the air. Verse 17. The Greek word here rendered "to meet" signifies *a going forth, in order to return with.* The same word is used in Acts 28:15,[6] where the brethren came out to meet Paul and had a season of thanksgiving with him at Appii Forum and the Three Taverns, when he was on his way to Rome. This exactly accords with our being caught up to meet Christ and afterward returning to the earth with Him.

Again, at the Rapture Christ comes as the Bridegroom[7] to take unto Himself His bride, the Church.[8]

At the Revelation, He comes, with His bride, to rule the nations.[9]

Zech. 14:5. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee.

(6) Acts 28:15. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

(7) Mat. 25:10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

(8) Eph. 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word.

27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30. For we are members of his body.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery: but I speak concerning Christ and the church.

(9) Rev. 2:26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev. 5:10. And madest them *to be* unto our God a kingdom and priests; and they reign upon the earth.

At the Rapture He comes only to meet the saints in the *air,* 1 Thes. 4:17.

At the Revelation, He comes to the *earth,*[10] and His feet stand upon the same Mount Olivet from which He ascended.[11]

At the Rapture the Church, like Enoch, is taken out of the world.[12]

At the Revelation, the Millennial Kingdom is begun.[12]

In Luke 21:28, the Rapture is referred to at the beginning of the Tribulation. "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Redemption here meaning the first resurrection, same as in Rom. 8:23.)[13]

In Luke 21:31, the Revelation is referred to, when "these things" (the Tribulation) have *come to pass,* and the kingdom of God draweth nigh.

Rev. 19:15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

See also Rev. 12:5.

(10) Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(11) Zech. 14:4. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5. . . . And the Lord my God shall come and all the saints with thee.

(12) Acts 15:13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

(13) Rom. 8:23. And not only *they,* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body.

The Rapture may occur any moment.[14]

The Revelation can not occur, until Antichrist be revealed, and all the times and seasons (which point to the day of the Lord) in Lev. 26, Daniel and Revelation be fulfilled.

The Revelation ushers in the day, the Day of the Lord.[15]

The failure to make this distinction has led to great confusion among commentators upon this subject.

For instance: In 2 Thes. chapter 2, the apostle, in the first verse, speaks of the Rapture, to-wit: the coming of the Lord and our gathering together unto Him, of which He had written so fully in the previous epistle, especially in the 4th chapter.

In the second verse he speaks of the Revelation, or Day of the Lord,* which could not come, except there be a falling away first, and the "man of sin" and "that wicked," or the Antichrist, be revealed.

And yet, most commentators have argued that the apostle, in both of these verses, referred to one and the same event, and thus they have made Scripture contradict itself.

But we see plainly, that Paul had no intention of contradicting Christ's admonitions, unto all, to watch for His coming, as being imminent. Mark 13:35-37; Luke 12:35-40. He only made the distinction, as above stated, between the Rapture and the Revelation. The persecuted Thessalonians thought that they were *in* the Tribulation, and that the Day of the Lord had set in.† But Paul corrects them, first by reminding them that the Lord had not come for

*Greek, the oldest MSS. read κυρίου = Lord, not χριστοῦ = Christ. See Bengels' Gnomon and others.

† ἐνέστηκεν (enesteeken) which authorized version renders "at hand," means to be present, or to have set in. See same word in Rom. 8:38; 1 Cor. 3:22; 7:26; Gal. 1:4; Heb. 9:9, in each place rendered "present."

(14) Mat. 24:42. Watch therefore; for ye know not what hour your Lord doth come.

(15) 1 Thes. 5:2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Luke 17:30. Even thus shall it be in the day when the Son of man is revealed.

Also 2 Thes. 1:7-10; 2 Pet. 3:10-12, etc.

them yet, as He had said that He would (1 Thes. 4:15-17), and then by adding certain other things which must occur before the Day of the Lord should come. He had told them that the Day of the Lord should come as a thief in the night (1 Thes. 5:2), but that they were not of the night, and therefore He exhorts them to watch and be sober. (See also Lu. 21:36.[16])

Another evidence of the difference between the Rapture and Revelation consists in the fact that the Church is to escape the Tribulation, which precedes the Revelation. (Mat. 24:29-30.)

Enoch, a type of the Church, by his rapture,—that is by being caught away or translated (Heb. 11:5)—escaped the flood.

Christ says, in Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

And in keeping with this injunction He gave a blessed promise to the Church, in Rev. 3:10, viz.: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly," etc. A special hour, or time, of temptation—i. e., trial—is here mentioned, which shall come upon all the world (οἰκουμένη-oikoumenee — the whole habitable —same word in Mat. 24:14—all the world).

It is a time of trouble not limited to Judea, but as extensive as the inhabited earth. This accords with the great tribulation described in Mat. 24:21, a "tribulation, such as was not since the beginning of the world . . . nor ever shall be."

Jesus promises to keep the Church from, or (ἐκ) out of this tribulation, or hour of temptation, that is, the watchful and prayerful believers will escape it. Luke 21:36. Now, as it covers the whole earth, there is no way

(16) Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

of escape from it, but to be taken out of the world, and this is accomplished by the Rapture. Acts 15:14, and 1 Thes. 4:17, which thus presents a glorious deliverance for the Church.

The elect,[17] a portion of Israel,[18] will be gathered back to Jerusalem,[19] and pass through the fire, or great trial.[20] Like Enoch, the Church escapes from it.

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(17) Mat. 24:22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

(18) Isa. 65:9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

See also verses 15 and 22, and Rom. 11:5-7.

(19) Isa. 1:26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

27. Zion shall be redeemed with judgment, and her converts with righteousness.

Zech. 10:6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them.

7. And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the Lord.

8. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

(20) Zech. 13:8. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein.

9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The Lord *is* my God.

Psa. 57:1. Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

Isa. 26:20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Also Psa. 27:5; 31:20.

Like Noah, Israel passes through it.

So the Church should humble herself to walk with God (Micah 6:8), as Enoch did (Gen. 5:24), having the testimony that she pleases God,[21] and watch for the Rapture at any moment.

The Jews, through their dates and seasons, may look for the Revelation, or day of the Lord, a day of thick darkness to them, in which there is no light at all.[22] Yet, in it they will accept Christ[23] and "at evening time it shall be light," and "living waters shall go out from Jerusalem." Zech. 14:6-8.

The Rapture, or being caught away, at the coming of the Bridegroom, is full of the sweetest comfort for the believer, and therefore Paul says, "Comfort one another with these words." 1 Thes. 4:18.

But the Revelation of Christ with His Saints, to take vengeance on the ungodly, is full of solemnity and terror to them who obey not the gospel of our Lord Jesus Christ.[24]

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(21) Heb. 11:5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

(22) Amos 5:18. Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkness, and not light.

19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20. *Shall* not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?

(23) Zech. 12:9. And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

(24) Rev. 6:12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

Also 2 Thes. 1:7-10.

CHAPTER X.

The Church and the Millennial Kingdom.

The second point is: The distinction between the Church and the Millennial Kingdom.

The Christian Church (ἐκκλησία—ekkleesia), meaning assembly or congregation, is distinct from the congregation of the Mosaic dispensation, or Church in the wilderness.[1] For, until after Christ came, it was a thing of the future. This is proved by His assertion in Mat. 16:18, "On this rock *will* I build my Church," showing that it had not yet been built.

And, it is likewise distinct from the Millennial Kingdom, which is to follow it.

The Church is a companion of Christ in His humiliation, manifesting His sufferings and filling up the afflictions which are behind.[2]

The Kingdom is the manifestation of the glory of Christ which shall follow,[3] when He "shall sit in the throne of His glory," and when they who have suffered with Him during this time of the trial shall also be exalted to regal power and authority.[4] This Kingdom was at hand,[5] that

(1) Acts 7:38. This is he, that was in the church (ecclesia —congregation) in the wilderness with the angel which spake to him in the mount Sinai, and *with* our fathers: who received the lively oracles to give unto us:

(2) Col. 1:24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

Also 2 Cor. 1:5-6; Phil. 3:10; 2 Tim. 1:8.

(3) 1 Pet. 1:11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

(4) Mat. 19:28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Also Luke 22:28-30.

(5) Mat. 3:2. And saying, Repent ye: for the kingdom of heaven is at hand.

Also Ch. 4:17 and 10:7.

is, it came nigh[6] (or approached, same Greek word),[7] when Jesus, the King, came. So much so, that the three favored disciples witnessed a foretaste of its glory and power on the Mount of Transfiguration.[8]

But the Jews rejected it and slew their King. They were not willing to have this man reign over them, and therefore the Kingdom did not "immediately appear." It became like a nobleman which "went into a far country, to receive for himself a kingdom and to return." See Luke 19:11-27. By this parable Jesus distinctly taught that the Kingdom was in the future.

The Kingdom Still Future.

It was in the future when Christ said: "I say unto you, I will not any more eat thereof (the passover) until it be fulfilled in the Kingdom of God," and again, "For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." Luke 22:16-18; also Mat. 26:29; Mark 14:25.

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(6) Luke 10:9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

(7) Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

Also Luke 12:33.

(8) Mat. 17:1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him.

6. And when the disciples heard *it,* they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

9. And as they came down from the mountain, Jesus

It was in the future when the thief cried, "Lord remember me when Thou comest into Thy Kingdom." Luke 23:42. Joseph of Arimathea, who laid Jesus' body in the sepulchre, "waited for the Kingdom of God," which also indicates that it was still in the future. Mark 15:43.

It was still future when Paul exhorted the disciples to continue in the faith, and said "that we must through much tribulation enter into the Kingdom of God." Acts 14:22. It was in the future while the persecuted Thessalonians suffered, that they might "be counted worthy of the Kingdom of God." 2 Thes. 1:4-5.

It was most assuredly future when, years afterward, Peter gave his exhortations as follows: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ." 2 Pet. 1:10-11. And it has been future during all the long, sad history of the faithful and godly Church, while she has suffered the terrible persecutions of fagot, inquisition, banishment, ridicule and false accusation.[9]

And it will be future until Jesus, "having received the Kingdom,"[10] shall return to recompense tribulation to

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charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Also Mark 9:1-10; Luke 9:27-36.

2 Pet. 1:16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from heaven we heard, when we were with Him in the holy mount.

(9) 2 Tim. 3:12. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

(10) Luke 19:15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

those who have troubled the Church[11] and "sit in the throne of His glory."[12]

Then the Kingdom, which, for these centuries, has been *hid in mystery,*[13] shall be manifested in power and glory.[14]

Then shall "the kingdom of the world become our Lord's and His Christ's,"[15] and then shall the Kingdom be given

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(11) 2 Thes. 1:6-10. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe.

Also Luke 19:27.

(12) Mat. 19:28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

(13) Mat. 13:11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Also Mark 4:11; Luke 8:10.

(14) Mat. 13:43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Also Luke 13:25-29.

Rom. 8:17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *they,* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body.

(15) Rev. 11:15. And the seventh angel sounded; and there followed great voices in heaven, and they said,

> The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

Dan. 7:14. And there was given him dominion, and glory,

unto the Saints of the Most High.[16] Therefore we pray, as Jesus taught us,

"Thy Kingdom Come."

The Church militant, which was begun on the day of Pentecost (Acts 2) ends at the Rapture, before the Tribulation.

The Kingdom begins with the Revelation, at the close of the Tribulation.

It is the personal reign of Christ on earth.

He was prophesied to be king of the Jews. Isa. 9:6.

He was born King of the Jews. Mat. 2:2.

He said he was the King of the Jews. Mat. 27:11.

He was crucified as King of the Jews. Mat. 27:37.

He came preaching the gospel of the Kingdom, saying, "The time is fulfilled, the Kingdom of God *is at hand.*" Mark 1:14-15.

He said the Kingdom was *among them.* Luke 17:21, margin.

He came unto His own, but His own received Him not. John 1:11.

He would have set up the Kingdom (Mat. 23:37-39), but they rejected and crucified Him.

However, God raised Him from the dead and set Him on high.[17]

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and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

(16) Dan. 7:27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

(17) Heb. 10:12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

Acts 2:34. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Also Mat. 22:44.

He sent the Holy Ghost into the world, and under His power and guidance the apostles went out preaching the good news of the Kingdom (Acts 2, etc.) to the *Jews first,*[18] but they rejected it, and the disciples turned to the Gentiles.[19] Thus the Kingdom came nigh unto the Jews, who spurned it, and while it waits*[20] God visits "the Gentiles, to take out of them a people for His name" (Acts 15:14), breaking down the middle wall of partition to make of twain (all Jews and Gentiles who believe in His name) one new man,[21] that is, the Church, or Mystical Body of Christ.[22]

*This we believe is the true explanation of this subject. The Kingdom did come "nigh" when Christ came, and had they received Him, it would have been manifested, but now it is in abeyance, or waiting until He comes again.

However the Greek word ἐγγίζω = engizo, which is translated at hand in Mat. 3:2; 4:17; 10:7, and is come nigh in Luke 10:9-11, does not necessarily mean immediately near. For we find the same word used in Rom. 13:12: "The day is at hand," and in Heb. 10:25, "as ye see the day approaching" and in James 5:8, "The coming of the Lord draweth nigh," and in 1 Pet. 4:7, "the end of all things is at hand," each of which passages are yet unfulfilled.

So we see that the word engizo (is at hand) covers a period of more than 1800 years, and reaches unto the second coming of the Lord.

(18) Acts 3:26. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Rom. 1:16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Also Mat. 10:6.

(19) Acts 13:46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Also Acts 18:6 and 28:28.

(20) Mat. 23:39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

(21) Eph. 2:14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace.

(22) Eph. 4:12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

The Mystery.

Thus the Church came in as a mystery, and was but rarely, if at all, spoken of in the Old Testament prophecies. For we read in Rom. 16:25 that it is a "mystery, which was kept secret since the world began," and in Eph. 3:3-6, "The mystery . . . which in other ages was not made known unto the sons of men," and in Col. 1:24-27 . . . "Even the mystery which hath been hid from ages and from generations, but now is made manifest . . . the riches of the glory of this mystery among the Gentiles."

It was this *mystery* of the Church which so puzzled the prophets and caused them to inquire and search diligently what the Spirit meant when it testified beforehand the sufferings of Christ. See 1 Pet. 1:10-12.[23] They could un-

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13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph. 5:23. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body.

24. Therefore as the Church is subject unto Christ, so *let* the wives *be* to their own husbands in everything.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word.

27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church:

30. For we are members of his body.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery: but I speak concerning Christ and the church.

(23) 1 Pet. 1:10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

derstand the glory of the Kingdom, which should follow, but could not understand the mystery, which has been revealed unto us, and which interested the angels; to-wit, a suffering Messiah and a persecuted Church.

The Church *is to be* the Bride of Christ, which He is going to present unto Himself. Eph. 5:23-32.

But *now* she is a *Virgin of sorrow* and affliction, a companion in suffering with her espoused Husband—the Lord Jesus Christ.[24]

He said: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," and "if they have persecuted me, they will also persecute you" (John 15:19-20), and "in the world ye shall have tribulation" (John 16:33), and the apostle says, "yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. See also John 17:14; 1 Thes. 3:3.[25] And this is perfectly consistent. For this world has murdered the Son of God, and is guilty of His blood, but the Father bears this insult to His matchless love and grace, patiently staying the day of vengeance, being long suffering and not willing that any should perish.[26]

If He thus bears with the murderers of His Son, will He not bear with the persecutors of His Church?

And this persecution will continue until Jesus comes and takes the Church away,[27] and saves her from the *great hour of temptation (or trial),* which shall come upon

(24) 2 Cor. 11:2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

(25) John 17:14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

1 Thes. 3:3. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

(26) 2 Pet. 3:9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

(27) 1 Thes. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

all the world,[28] when He shall recompense tribulation to them that have troubled her.[29] And this spirit of rebellion and persecution will continue, even through the tribulation[30] and up to the very day of the Lord,[31] when Christ shall be revealed in flaming fire,[32] with His Saints, to

(28) Rev. 3:10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

(29) 2 Thes. 1:6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

(30) Rev. 16:9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

(31) 2 Pet. 3:1. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance;

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6. Whereby the world that then was, being overflowed with water, perished:

7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

(32) 2 Thes. 1:7. And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,

8. Rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:

execute judgment upon the earth.[33] So we see that there is no place in the whole earthly history of such a persecuted Church, for the Millennial Kingdom. For, in that time, "righteousness and peace" shall kiss each other, "truth shall spring out of the earth, and righteousness shall look out of heaven." Psa. 85.

"A King shall reign in righteousness, and Princes shall rule in judgment." Isa. 32:1. With righteousness shall He judge the poor. Judah and Israel shall be restored and dwell safely. There shall be no harm nor destruction in all God's holy mountain, and even the animals shall be at peace.[34]

Again, from all of these passages, and especially Isa. 60, we see that restored Israel and Jerusalem are to be the very *central glory* of the Millennial Kingdom. But God does not restore Israel and rebuild Zion, or Jerusalem, until He appears in His glory.

"When the Lord shall build up Zion, He shall appear in His glory." Psa. 102:16. And He does not build up

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9. Who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might,

10. When he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.

(33) Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

(34) Isa. 11:4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Rom. 8:21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Zion or the tabernacle of David until He has taken out the Church.[35]

Thus we see a clear distinction between the suffering Church and the glorious Kingdom, which are separated by the Tribulation, to-wit:

THE CHURCH. RAPTURE. TRIBULATION REVELATION. THE KINGDOM.

See Diagram, page 72.

The Church Shall Be Rewarded.

But, do you ask: "Is the Church always to suffer and be persecuted?"

Surely not. For she shall yet be married. And the light affliction shall work out a far more exceeding and eternal weight of glory in the things which are not (yet) seen,[36] and the church shall be counted worthy of the Kingdom of God for which she suffers, when the Lord Jesus is revealed from heaven.[37] Therefore we glory in

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22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Also Jer. 23:3-8 and 32:36-44; Ezek. 34, 36 and 37 and many others.

(35) Acts 15:13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things.

(36) 2 Cor. 4:17. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

(37) 2 Thes. 1:4. So that we ourselves glory in you in the

tribulations, knowing that tribulation worketh patience; and patience, experience; and experience, *hope.* Rom. 5:3-4. And when Christ, who is *our hope* (1 Tim. 1:1) and *our life* shall appear, then shall we also appear with Him in glory.[38] If we suffer with Him we shall also reign with Him.[39] We shall reign on the earth. Rev. 5:10. Hence we conclude that the Church shall be recompensed in reigning, with Christ, over the Millennial Kingdom. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Lu. 12:32; Dan. 7:18-22-27. O! then, let us pray as Jesus taught us: *"Thy kingdom come."*

Nominal Christians.

But, do you say, "The Church is not persecuted, and does, even now, enjoy comparative peace"?

We answer, it is because the professing Church (and by this we include Roman Catholics, Greeks and all nominal Christians—in all perhaps 400,000,000) has conformed so largely to the world that the world has little, if any, controversy with her.

Of what avail to God are nominal, cold-hearted, world-conforming Christians? He wants a separate and holy

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churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(38) Col. 3:4. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

(39) Rom. 8:17. And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together.

2 Tim. 2:12. If we suffer, we shall also reign with *him;* if we deny *him,* he also will deny us.

people, and the command is, "Come out and be ye separate." 2 Cor. 6:14-18.

We believe that the *birds of the air* and the *leaven* in the parables of Mat. 13 represent the children of the wicked one, or hypocrites, which have lodged in the Church and the false doctrines which have crept in and so pervaded the professing Church that it has, in the main, become merely formal and nominal.

God wants zealous Christians, in whom the Word of Life shall burn as it did in Jeremiah's bones. And are not the number of these *few,* even today?

The professing Church is luke-warm, and, we fear, almost ready to be spued out of the Master's mouth. But, thanks be unto His name, there are those who are rebuked and chastened, and who are buying gold and white raiment and anointing their eyes that they may see, and who will overcome and sit down with Christ in His throne. Rev. 3:14-22.

The True Church.

There is truly a Church, and it is *THE BODY OF CHRIST,*[40] *one and indivisible,*[41] composed of all true believers in Him.[42] It may be called a church within, or among the churches—the wheat among the chaff. And let us remember that this *true Church of Christ* is appointed unto affliction, and that the intervals of rest (Acts 9:31) only strengthen her to endure new and varied forms of persecution. This has been her history, and we may expect it will be her future, amid the scoffers, evil men and seducers of the last times.[43]

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(40) Eph. 1:22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23. Which is his body, the fulness of him that filleth all in all.

(41) 1 Cor. 12:12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

(42) Eph. 4:11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(43) 2 Pet. 3:3. Knowing this first, that there shall come in

And yet it is her blessed privilege, in all her affliction, to know that she travails in the birth of souls,[44] which are born from above by the Holy Ghost (John 3), and that the gospel (good news) of the Kingdom, which she preaches is the power of God unto salvation unto all who believe.[45]

The Bride of Christ.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

In this precious passage (Eph. 5) the Church, as the Bride of Christ, is typified by the most intimate, tender and sacred relationship known among the children of men.

Abraham's servant went into a far country (Gen. 24) to seek a bride for Isaac, who was the honored type of Christ as a sacrifice. Gen. 22. So has the Holy Spirit come into the world to seek a Bride for Jesus. The servant said, "Hinder me not." So the Holy Ghost is striving with the world, and pleading with cold-hearted professors, that He may hasten the presentation of the bride to the Bridegroom. See Mat. 22:2-10.

Rebekah said, "I will go." So the Bride should be

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the last days scoffers, walking after their own lusts.

1 Tim. 4:1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

2 Tim. 3:1. This know also, that in the last days perilous times shall come.

2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5. Having a form of godliness, but denying the power thereof: from such turn away.

Also 2 Tim. 4:1-5.

(44) Gal. 4:19. My little children, of whom I travail in birth again until Christ be formed in you.

Also 1 Cor. 4:15; Phile. 10.

(45) Rom. 1:16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

yearning to go. God has made the wedding and prepared the feast, and all things (except the Bride) are ready for the rapturous meeting, and blessed are they who are called unto the marriage supper of the Lamb. Rev. 19:9.

O! that the Church would work a hundredfold more earnestly for the conversion of souls and the edifying of the body of Christ, that the bride might be complete, and thus hasten the coming of her Lord,[46] ever listening to catch the midnight cry: *"Behold the Bridegroom cometh!"* and "so be ready to go out to meet Him." Mat. 25:6.

"O! I am my Beloved's, and my Beloved is mine;
He brings a poor vile sinner into His 'house of wine.'
I stand upon His merit—I know no safer stand,
Not e'en where glory dwelleth in Immanuel's land.

The bride eyes not her garment, but her dear Bridegroom's face;
I will not gaze at glory, but on my King of Grace;
Not at the crown He giveth, but on His pierced hand—
The Lamb is all the glory of Immanuel's land."

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(46) 2 Pet. 3:11. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12. Looking for and hasting the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

CHAPTER XI.

TRIBULATION—RESURRECTION—JUDGMENT.

The Tribulation.

We use this term to designate the whole period of earthly history, between the Rapture and the Revelation, or between the Church and the Millennial Kingdom. It will not altogether be a time of tribulation, for in it "they shall rejoice and send gifts one to another" (Rev. 11:10), and shall say "peace and safety." 1 Thes. 5:3. We believe that it will be comparatively a short season, because the 6,000 years and the times, or year-days, of prophecy have nearly run out. Doubtless it embraces the last one of Daniel's seventy weeks,[1] for the reason that then God begins to deal with Israel again, after He has taken the Church away,[2] and yet it is probable that it includes much more than the seven years of that week.

It is certain that there will be in it a period of unequalled trial, sorrow and calamity,[3] spiritual darkness and open wickedness.[4] It is the night of the world.[5] But the

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(1) Dan. 9:27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

(2) Acts 15:13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

(3) Mat. 24:21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Also Dan. 12:1.

(4) 2 Pet. 3:3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

Also Luke 18:7.

(5) John 9:4. I must work

true Church, which is not of the night,[6] being *watchful* and *prayerful,* will be accounted worthy to escape it, by the Rapture, and to stand before the Son of Man,[7] while a third part of Israel will be brought through it,[8] and for the elect's sake the days of this culminating tribulation shall be shortened[9] by the revelation of Christ.[10] From Isa., chapters 24 to 28, an idea may be gained of the terrible character of this period, during which Antichrist will also be revealed (see p. 107). Some, especially from the remnant of Israel, will accept of Christ and become His witnesses, and be slain by Antichrist. These we call the tribulation saints, who are to be raised at the close of the great tribulation, as the gleanings of the great harvest of the first resurrection.

The Resurrection.

In regard to the Resurrection, we would say that the literal rendering of 1 Cor. 15:23, is "but each one in his own band."

It seems plain that the resurrection of those "who are Christ's at His coming," includes both those who constitute the Bride, who are raised at the Rapture, when Christ

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the works of him that sent me, while it is day: the night cometh, when no man can work.

Luke 17:34. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

(6) 1 Thes. 5:4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

(7) Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Also Rev. 3:10.

(8) Zech. 13:9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The Lord *is* my God.

(9) Mat. 24:22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

(10) 2 Thes. 1:7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

2 Thes. 2:8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

comes into the air; and the Old Testament saints,[11] the friends of the Bridegroom,[12] who doubtless are raised in a different band from the Church, see Rev. 6:9-11,[13] and also those who believe and suffer during the tribulation,[14] who will be raised at the Revelation (when Christ comes to the earth), to take part with Him in the Millennial Kingdom.[15]

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(11) Job 19:25. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26. And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27. Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

Isa. 26:19. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

Hos. 13:14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Ezek. 37:12. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14. And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

Also Heb. 11:39-40.

(12) John 3:28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

(13) Rev. 6:9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

(14) Rev. 13:15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

(15) Rev. 20:4. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received

This latter we represent by "R. T." on the diagram.

Then, the great harvest of the first Resurrection—or the Resurrection of Life—includes:

CHRIST - - - - - - THE FIRST FRUITS.

THEY THAT ARE CHRIST'S AT HIS COMING.	AT THE RAPTURE.	THE CHURCH AND OLD TESTAMENT SAINTS.	THE INGATHERING.
	AT THE REVELATION.	THE TRIBULATION SAINTS.	THE GLEANING.

The second Resurrection, or Resurrection of Judgment,[16] occurs after the Millennium, and includes the remaining dead.[17]

Judgment.

We often hear Post-millennialists use the expression "General Judgment," thereby conveying the idea of some future day in which all mankind will simultaneously appear before God to be judged.

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his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Also Rom. 11:15.

(16) John 5:29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment).

(17) Rev. 20:12. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

The expression is not in the Scriptures. Pre-millennialists believe that the Judgment is general, *only* in the sense that all are judged—but *not all at the same time.*

The Judgment of believers, as sinners, is past, being accomplished in Christ on the cross.

"He that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation (Greek, *Judgment*); but is passed from death unto life." John 5:24. See also John 3:17-19 (R. V.) Judged instead of condemned.[18]

There is a Judgment day coming, not a day of twenty-four hours, but a long series of years. Day is used to designate such a period in 2 Cor. 6:2; Eph. 6:13, and Heb. 3:8.[19] The "Hour" in John 5:25, has been over eighteen centuries long. So "the hour" in John 5:28 may be centuries of years.

This "Day of Judgment"[a] is also called "The Day of the Lord,"[b] "The Last Day,"[c] and "The Great Day."[d]

It is ushered in with plagues[20] and closes in fire,[21] be-

a Mat. 10:15; 11:22; 11:24; 12:36; Mar. 6:11; 2 Pet. 2:9; 3:7; 1 John 4:17.

b Isa. 2:12; 13:6, 9; 34:8; Lam. 2:22; Ezk. 13:5; Joel 1:15; 2:1; 3:14; Amos 5:18; Obd. 15; Zeph. 1:7, 8, 18; 2:2, 3; Zech. 14:1; 1 Cor. 5:5; 2 Cor. 1:14; 1 Thes. 5:2; 2 Pet. 3:10.

c John 6:39, 40, 44, 54; 11:24; 2 Tim. 3:1.

d Jer. 30:7; Hos. 1:11; Joel 2:11, 31; Zeph. 1:14; Mal. 4:5; Jude 6; Rev. 6:17; 16:14; Acts 2:20.

(18) John 3:17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

(19) 2 Cor. 6:2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

Eph. 6:13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Heb. 3:8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

(20) 2 Thes. 1:6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with

tween which lies a long season of the "sure mercies of David,"[22] or the Millennium.[23] In it there will be four visible judgments, in the following order:

Four Judgments.

I. The Judgment of the Saints for their works.[24]

This is not on earth. Compare 1 Thes. 4:13-18, with 2 Thes. 1:6-10; Rev. 19:11-16. See (20) (32) and (33).

These glorified Saints receive their judgment undeniably before that of the ungodly. See Mat. 25:14-30. The

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everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Also Rev. 19:11-21.

(21) Rev. 20:10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

(22) Isa. 55:3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Acts 13:34. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

(23) Rev. 20:4. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(24) 1 Cor. 4:5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1 Cor. 3:13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2 Cor. 5:10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Also Rom. 14:10-12.

judgment of the servants occurs before the judgment of the nations. Mat. 25:31-46. See also 1 Pet. 4:17-18.[25]

II. The Judgment of the living nations, who are upon the earth at the Revelation. Jesus is Judge of the *quick* (or living) and *dead*.[26]

The Church or Saints, having been before caught up in the Rapture, come with Christ to execute judgment[27] upon the world or living nations.[28] This is the judgment of the quick, or those who are living upon the earth, when Christ comes at the Revelation. He separates the sheep from the goats, gathering out all things that doth offend (Mat. 13: 41-42), and sets up His kingdom (verse 43). The third party, His brethren, are the Israelites,[29] who are never to be reckoned among the nations.[30]

Then follows the Millennium, which is one continuous day of Judgment (Acts 17:31), when the righteous Judge will be upon earth (2 Tim. 4:8), and when judgment shall

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(25) 1 Pet. 4:17. For the time *is come* that judgment must begin at the house of God: and *if it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

(26) Acts 10:42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

Also 2 Tim. 4:1; 1 Pet. 4:5.

(27) 1 Cor. 6:2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Also Jude 14-15.

(28) Mat. 13:40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(29) Psa. 122:8. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

(30) Num. 23:7. And he took up his parable and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8. How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the Lord hath not defied?

9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

be laid to the line and righteousness to the plummet. Isa. 28:17.

III. The judgment of the dead at the Great White Throne.[31]

IV. The Judgment of angels,[34] into fire "prepared for

(31) Rev. 20:12. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

2 Pet. 2:9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

Also Mat. 10:15; 11:21-24; 12:41-42; Rom. 2:15-16.

(32) 1 Thes. 4:15. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

(33) Rev. 19:11. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

(34) 2 Pet. 2:4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

the devil and his angels." The ungodly go there first. Compare Rev. 19:20 with Rev. 20:7-10; 2 Pet. 2:4; Jude 6.[35]

Such events, requiring intervals of time, preclude the idea expressed in the term, "general judgment."

The "Day of the Lord" has two aspects, to-wit: Judgment on God's enemies, and deliverance and blessing on God's people.[36]

So we have the Judgment:

Of believers, as to their character, on the cross.

Of believers, as to their works, at the Judgment seat of Christ.

Of the living nations at the Revelation.

Of the ungodly at the Great White Throne.

Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Also 1 Cor. 6:3; Rev. 20:10.

(35) Rev. 19:20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev. 20:7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

And 2 Pet. 2:4; Jude 6.

(36) Isa. 2:2. And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

Also Isa. 4:1-6; Joel 2:21-27, 31; 3:12-17; Dan. 7:9-14; Zech. 14:1-21; Zeph. 3:8-9; Mal. 4:1-3.

CHAPTER XII.

Antichrist.

This name introduces to us one of the most solemn and foreboding subjects in the Word of God. An antichrist—one absolutely opposed to Jesus Christ—we are told, shall come.[1] The spirit of antichrist is already in the world, denying the coming of Jesus Christ in the flesh, either in the past[2] or in the future.[3]

This spirit of antichrist, now possessed by many, will culminate in one person, *the Antichrist,* who will deny both the Father and the Son.[4]

That he is a single individual is plainly taught in 2 Thes. 2, where he is called "that man of sin" . . . "the son of perdition"—"that wicked," or properly, "the lawless one."

As Christ is the express image of God,[5] so it appears that antichrist is the culminating manifestation of Satan, "the prince of this world."[6] His coming is "after the working (energy, or inward working) of Satan, with all power and signs and lying wonders and deceivableness of unrighteousness."

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(1) 1 John 2:18. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

(2) 1 John 4:3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

(3) 2 John 7. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

(4) 1 John 2:22. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

(5) Heb. 1:3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

(6) John 14:30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

He will be a "strong (or inward working) delusion," to them who believe not the truth.[7]

This mystery of Lawlessness (so the Greek) already worked in the days of the apostle, but there has been a hindering power, which, we believe, is the Holy Spirit, in His present manifestation, or office, viz.: as the reprover of the world and gatherer of the Church. When He, the restraining one, is taken out of the way (or out of the midst), at the rapture of the Church, then shall the mystery be unveiled, and the Lawless one be revealed. (Verses 7 and 8).

He will be received, even by the Jews,[8] who, having returned to their own land and rebuilt their temple, will make a treaty with him, called by the prophet "a covenant with death and an agreement with hell."[9] And antichrist

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(7) 2 Thes. 2:3. Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

6. And now ye know what withholdeth that he might be revealed in his time.

7. For the mystery of iniquity doth already work: only he who now letteth *will let,* until he be taken out of the way.

8. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming;

9. *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders.

10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie:

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

(8) John 5:43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

(9) Isa. 28:14. Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem.

15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall

will exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God (the rebuilt temple at Jerusalem) and sheweth himself that he is God. 2 Thes. 2:4. Doubtless he is the king described in Dan. 11:36, etc.,[10] who shall do according to his own will and magnify himself above every god. Again, he is seen as the beast described in Rev. 13:11-18[11] whose number is the number of a man, 666, and who performs "great wonders and deceiveth them that dwell upon the earth," by means of his miracles, and has the power to kill those who will not worship the image of the beast. And again he is seen in Lucifer, or the day star, of Isa. 14,[12] of whom the king of Babylon was a type, and who

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sweep away the refuge of lies, and the waters shall overflow the hiding place.

18. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

(10) Dan. 11:36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

(11) Rev. 13:11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by *the means of those* miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

(12) Isa. 14:12. How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14. I will ascend above the

weakens the nations, exalts his "throne above the stars of God," and sits "upon the mount of the congregation."

Such, in brief, is the awful picture which Scripture gives us of this great opponent of Christ. Many think that he has already been manifested in Antiochus Epiphanes—or the Popes of Rome—or Mohammed and his successors, all of which we regard as erroneous. The Popes have received their exaltation and power, as the pretended vicars of Christ, and not as His opponent. It is a great mistake, therefore, to call them the antichrist, or the opposing one. Antiochus was doubtless a type of antichrist. And in his opposition to the worship of Jehovah, his sacrifice of the hated swine in the temple and his merciless treatment of the Jews, he has given us a miniature picture of what the final antichrist will do. But he passed away long before Paul and John wrote of the antichrist to come. Likewise Mohammed may be in some sense a type, but that is all.

No, antichrist is still in the future, and he will not be manifested until the true Church has been taken away, at the rapture, as described in 1 Thes. 4.[13] For Paul says,[14] "We beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him,"—that is, by this very fact of the rapture, of which he had previously written them,[13] and which must first occur be-

heights of the clouds; I will be like the Most High.

15. Yet thou shalt be brought down to hell, to the sides of the pit.

16. They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms.

(13) 1 Thes. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

(14) 2 Thes. 2:1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2. That we be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

7. For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way.

fore the apostasy should come to the full, and the man of sin be revealed. This is confirmed by verse 7. The Holy Spirit, who, while he is gathering the Bride,[15] reproves the world of sin, righteousness and judgment,[16] will, when he is taken out of the way, catch up the Bride to meet the Lord in the air, leaving the apostate church, adulterous Israel and the ungodly world, to believe a lie,[17] and then shall the lawless one be revealed. Praise God, that the Church is to be kept from this awful hour of temptation.[18] She shall be with her Lord,[19] while the world is ruled by antichrist.

But, though antichrist shall so greatly exalt himself and rule over the world with such power, yet "shall he come to his end, and none shall help him."[20] The Lord shall destroy him "with the brightness of His coming," literally "will paralyze (him) with the forthshining of His arrival"[21] (See Rotherham's translation), when He shall

(15) 1 Cor. 12:12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Eph. 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(16) John 16:8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

(17) 2 Thes. 2:11. And for this cause God shall send them strong delusion, that they should believe a lie.

(18) Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Rev. 3:10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

(19) 1 Thes. 4:17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

1 Thes. 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10. Who died for us, that, whether we wake or sleep, we should live together with him.

(20) Dan. 11:45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

(21) 2 Thes. 2:8. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming.

come, with His saints, to execute judgment upon the ungodly.[22] Yes, he shall "be brought down to hell (sheol), to the sides of the pit." They that see him shall narrowly look upon him and consider him, *saying, "is this* THE MAN that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness and destroyed the cities thereof?" Isa. 14:15-17.

We would call special attention to the fact that antichrist denies the Father and the Son,[23] and that the Greek words in 2 Thes. 2:7-8 should be rendered "the mystery of lawlessness"—"the lawless one." This, we think, gives an alarming significance to the atheistic and lawless trio of socialism, nihilism and anarchy, so rapidly spreading in our day, and which seeks to wipe out all law relating to marriage, property, etc.

It may be that these are the immediate precursors of antichrist. At any rate, he is surely coming, and sad indeed is the thought of a godless world, rushing on to such a culmination of evil.*

* For a more extended statement of this subject of the antichrist; the rebuilding of Babylon, as Satan's earthly capitol and the headquarters of commercialism, its complete overthrow and destruction, and other co-relative events, see the author's pamphlet, "Satan, his kingdom and its overthrow." F. H. Revell Co., Chicago, New York, etc.

(22) Jude 14. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousand of his holy ones,

15. To execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

(23) 1 John 2:22. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

CHAPTER XIII.

The Principal Event.

We believe that the foregoing outline of the order of events will commend itself to every careful student of the Word. However, we persistently urge but *ONE POINT*, and that is the PRE-MILLENNIAL COMING OF CHRIST AND RAPTURE OF THE SAINTS. This we believe to be the GREAT HOPE for the church, and the principal event for which believers wait.[1]

Much has been revealed in regard to the Tribulation, the Kingdom, etc., which follow the Rapture; but it is, as it were, only an outline. And, dear reader, let us not be discouraged if we cannot fully understand it.

Do not forget that THE KING is coming. And when HE comes it will be time to make known, in detail, the manner of the Kingdom.[2]

Post-Millennial Questionings.

Post-millennialists apparently forget this altogether, and because they cannot fully understand those things in regard to the Lord's coming, which we now see through a glass darkly, they reject what is plainly revealed.

If, even in the present dispensation, we cannot explain the doctrines of "Free Will," and "God's Sovereignty," to our mutual understanding,—much less can we comprehend the glory, which shall be revealed in us, in the coming

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(1) 1 Thes. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

(2) 1 Sam. 10:24. And Samuel said to all the people, See ye him whom the Lord hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

25. Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord. And Samuel sent all the people away, every man to his house.

Kingdom. Let us not be disturbed, then, by the questions which they ask; such as—

How will men be saved during the Millennium?

What will be the means of grace?

What may take the place of the preaching of the gospel? and of the sacraments of the Church?

The Jews could not have answered similar questions before the first coming of Christ. It was not revealed until He came.

Jesus is coming AGAIN, and it is just as consistent that we shall receive an addition to the revealed Word of God when He comes, as it was when He came before.

He will speak again, who spake as never man spake,[3] even the dead will hear His voice,[4] and the gracious words which shall proceed out of His mouth[5] will be a continual revelation.[6]

It will all be plain when Jesus comes, for we shall be like Him and see Him as He is,[7] eye to eye,[8] face to face.[9]

Post-millennialists seem to think that all must be accomplished under the Church, and with present instrumentalities.

Pre-millennialists look for the main accomplishment under Christ Himself, who will cut short the work in righteousness,[10] and with different instrumentalities.[11]

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(3) John 7:46. The officers answered, Never man spake like this man.

(4) John 5:28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

(5) Luke 4:22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

(6) Mat. 11:27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

(7) 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(8) Isa. 52:8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

(9) 1 Cor. 13:12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

(10) Rom. 9:28. For he will finish the work, and cut *it* short in righteousness: because a

Post-millennialism exalts the Church.

Pre-millennialism exalts Jesus and fills the heart of the believer with a LIVING, PERSONAL, COMING Savior.

Post-millennialists, though ACKNOWLEDGING that the Second Advent of Christ is the very POLE STAR of the Church, have little heart in it, and are disposed to say very little about it. This is natural and perfectly consistent for those who believe the event is at least a thousand years away.

They very seldom preach or talk about it.

Preach the Word.

What a contrast to Paul, who charged Timothy to PREACH THE WORD (2 Tim. 4:2);* and when writing to Titus, of the blessed hope and glorious appearing of Jesus, he said: "THESE THINGS SPEAK." Ch. 2:15.

And again, when writing to the Thessalonians of the descent of the Lord and the rapture of the church, he said: "WHEREFORE COMFORT (or exhort) ONE ANOTHER WITH THESE WORDS." Ch. 4:18; see also 2 Tim. 3:16; Heb. 10:25; 2 Pet. 1:19.[12]

We ask our post-millennial brethren, Why do you not give the Church these comforting words,—this "meat in

* "I bear full witness, in presence of °God and Christ Jesus °who is about to be judging living and dead, both as to His °forthshining and His kingdom proclaim the Word." Rotherham's N. T. from the Gr. text of Tregelles.

short work will the Lord make upon the earth.

(11) Isa. 4:4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Also Zech. 14.

(12) 2 Tim. 3:16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

2 Pet. 1:19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

due season?" "Blessed is that servant whom His Lord when He cometh shall find so doing." Lu. 12:43.

Ah! brethren, post-millennialism is hiding this STAR OF HOPE from the church, and incurring thereby a responsibility that God alone can estimate. The Church is languishing because of this neglected truth.

Solemn Warning.

We beg of you to heed the following solemn words from Dr. Hugh McNeill: "My reverend brethren, watch, preach the coming of Jesus. I charge you, in the name of our common Master,—PREACH THE COMING OF JESUS; solemnly and affectionately, in the name of God, I charge you,—PREACH THE COMING OF JESUS. WATCH ye, therefore, lest, coming suddenly, He find the porter sleeping."

Pre-millennialism has a vital life in it, and gives the disciple a real love and relish for the Word of God, which opens up to him like a new book.

Even Dr. Brown recognizes this, and he says: "Pre-millennialists have done the Church a real service by calling attention to the place which the second advent holds in the Word of God and the scheme of divine truth."*

Many have we heard say, "Why, the Bible is another book to me since I accepted this truth." And though one is almost lost in the unfolding majesty and infinity of God's plans revealed therein, yet do we find it such a storehouse of truth and comfort, that continual study ever gives us richer food.

It is the MOST PRACTICAL DOCTRINE in the Christian faith, for "every man that hath this hope in Him (Christ) purifieth himself even as He (Christ) is pure." 1 John 3:3. And do we not want PRACTICAL HOLINESS?

Again, this doctrine when received into the heart is a mighty power to separate one from the love of the world. And were it thoroughly believed and preached in the Church, she would readily give of her substance so liberally that we should not be begging for money to sustain our missions.

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*The Second Advent, Page 13.

It was this doctrine that inspired the sainted Bliss, and gave his songs such favor. How all of us love to sing "When Jesus Comes," or "Hold the Fort for I am Coming." The Church and the people want this truth, and God wants them to have it, we are assured, by the manifest interest and attention with which He blesses its presentation.

CHAPTER XIV.

SOME OBJECTIONS CONSIDERED.

No. I. It Discourages Missions.

It is objected that this doctrine discourages missions. This is not true. The missionary spirit among the evangelists of to-day is a sufficient answer to this. And let us name, among the missionaries who held this faith, Ben Ezra, Joseph Wolf, James McGregor Bertram, L. D. Mansfield, Gonsalves, Dr. Kelley and Hewitson.

"This was the hope that inspired Heber, the great missionary bishop of the English Church, who gave us that glorious missionary hymn, 'From Greenland's Icy Mountains,' and who spent his strength and rested from his labors 'on India's coral strand!'

"This was the hope that energized Gutzlaff, the opener of China, and Bettleheim, the opener of Japan; that inspired the noble Duff, who, under its influence, woke moderate Scotland from its lethargy, and was the pioneer of his indomitable race in India. This was the hope that inspired and cheered and everjoyed McCheyne and our own Poor, and Lowrie, and Rankin, and Lowenthal, and a host of others."

Mr. Lord affirms that among missionaries of all denominations, there is as great proportion of pre-millennialists, as there is among the ministry at home. They earnestly labor, as did the apostle, to save some from the wrath to come.[1]

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(1) Rom. 11:14. If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

1 Cor. 9:22. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

1 Thes. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

No. II. It Discourages Work.

It is objected that it discourages work. This is most inconsistent and untrue, for the very essence of the doctrine is to WATCH, WORK AND WAIT, and to work NOW for the night cometh when no man can work.[2]

No. III. So Many Unsaved Friends.

Some object that they have so many unsaved friends, they cannot wish Jesus to come.

WORK THEN, for we read "all that my Father giveth me shall come to me" (John 6:37-39), and whosoever will may come.[3] Knowing the terror (fear) of the Lord, let us persuade men. 2 Cor. 5:11.

The Antedeluvians would not heed the preaching of Noah, and even Lot's kindred (his sons-in-law) would not go with him out of Sodom. So there will be those who will not accept of Christ. But of all who believe in Him[4] not one will be lost.[5] The Israelites were often led to repentance, in the midst of adversity and calamity, and so if our friends will not be entreated to accept of Christ now, it is perhaps possible that they may do so under the visible judgments of God, during the Tribulation.

But whether they will or not, let us consider, that the great mass of humanity are engulfed in the maelstrom of sin, which is sweeping its millions down to graves of de-

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Jas. 5:20. Let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins.

(2) John 9:4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

See also page 143.

(3) Rev. 22:17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(4) John 1:12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

(5) John 10:27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Mat. 7:13. Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat.

struction (Mat. 7:13), and compared to them, in numbers, the true believers are but a handful. In the Millennium all this will be changed, "for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9), and all men shall bow to the righteous scepter of King Immanuel.[6]

We would not sacrifice the hundreds of lives upon a passenger train, to save the life of even a FRIEND who willfully exposed himself to danger upon the track; and are not all men our brothers? and shall we not yearn to save them from the tide of spiritual death? Oh! then, let us cry with the Holy Spirit: "Even so come, Lord Jesus." Rev. 22:20. For when He comes the work will be cut short in righteousness.[7]

No. IV. My Kingdom Is Not of This World.

It is objected that Jesus said: "My Kingdom is not of this world." John 18:36. True! not of the spirit of the world (1 John 2:15-17); just as believers are not of the world. John 15:19. The correct rendering of the passage is, "My Kingdom is not (ἐκ) out of this world." That is, it does not emanate from this world. He is not (ἐκ) out of this world.[8] Both He and His Kingdom are from above.[9] But it will be set up on this earth, in accordance

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(6) Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Phil. 2:10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Luke 1:32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Also Rom. 14:11; Mic. 4:1-7.

(7) Rom. 9:28. For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

(8) John 8:23. And he said unto them, Ye are from beneath: I am from above: ye are of this world; I am not of this world.

(9) Col. 3:1. If ye then be risen with Christ, seek those

with the prayer which He taught us "Thy Kingdom come. Thy will be done, as in heaven, so in earth." Luke 11:2.[10] Earthly kingdoms are corrupted by the deception of Satan. But in the Millennial Kingdom he will not deceive them, for he shall be bound.[11]

There is nothing essentially sinful in matter. Adam was sinless before his fall and he had a material body. Christ has a material body and is without sin. The earth was cursed because of sin and the spirit of the world clings to sin.[12] But when the curse is removed,[13] and all things that offend are gathered out of the kingdom,[14] then shall

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things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead, and your life is hid with Christ in God.

4. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Gal. 4:26. But Jerusalem which is above is free, which is the mother of us all.

(10) Dan. 2:44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan. 7:18. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Jer. 23:5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

(11) Rev. 20:1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

(12) Rom. 1:32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

(13) Rev. 22:3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

(14) Mat. 13:41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

all creation have that for which it groans,[15] and the righteous shall shine forth as the sun in the kingdom of their Father.[16]

No. V. The Kingdom Within You.

It is objected, that the kingdom of God is not material and visible, but that it is spiritual and invisible. In support of this the following words of Jesus in Luke 17:20-21 are cited: "When He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said: The kingdom of God cometh not with observation; neither shall they say, lo, here! or lo, there! for behold, the kingdom of God is within you."

Observation should be translated "careful watching," see Dr. Adam Clarke, or "narrow watching," see Rotherham. The marginal, and better reading for "within you" is "among you," see Rotherham, Wilson, Prof. Whitting, and others. He did not say that the kingdom of God was within, or in the hearts of those wicked Pharisees, but that it was among them, viz.: within the Jewish nation. As Bengel states it, "within is here used, not in any respect of the heart of individual Pharisees, ... but in respect to the whole Jewish people. The King, Messiah, and therefore the kingdom is here: ye see and ye hear."

The sense, then, is as follows: The kingdom of God cometh not with "careful watching." That is, not in such a way as to be discerned only by sagacious critics, nor is it

(15) Rom. 8:19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *they,* but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting the adoption, *to wit,* the redemption of our body.

(16) Mat. 13:42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

to be seen only by those who are scrupulously watching for it. They shall not say, Behold here or there, for the kingdom of God is among you, to-wit: it was then visibly present among them, in the person of Jesus the King. And so it will be visibly present when He comes again.[17] It did not, and will not, need scrupulous watching to discern it, Had they received Him with faith,—instead of (narrowly) watching Him with deceitful spies,[18] they might have realized that their King was then visibly present, and ready to usher in the universal manifestation of the kingdom, which had been seen by the favored disciples of the Mount.[19] How gladly He would have then fully manifested Himself as King, and established His Kingdom among them, is shown by His words of tender yearning in Mat. 23:37-39:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

He came in His Father's name; but the Israelites to whom He spoke would not receive Him.[20]

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(17) Rev. 6:16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb;

17. For the great day of his wrath is come; and who shall be able to stand?

(18) Luke 20:20. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

(19) Mat. 17:9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

2 Pet. 1:16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

(20) John 5:43. I am come in my Father's name, and ye receive me not: if another shall

"He came unto His own and His own received Him not." John 1:11.

Preferring a robber, they rejected and crucified their King and so the kingdom waits until they shall accept Him,[21] when the kingdom of the world shall become the kingdom of our Lord's and of His Christ's and He shall reign for the AGES OF AGES. See Greek.[22]

Oh! Blessed "KING OF KINGS!" COME, and may "THY KINGDOM COME."

The King there in His beauty,
Without a veil is seen;
It were a well-spent journey,
Though sev'n deaths lay between,
The Lamb, with His fair army,
Doth on Mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

No. VI. The Kingdom Is Not Meat and Drink.

It is objected that Paul said, "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

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come in his own name, him ye will receive.

(21) Zech. 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zech. 13:6. And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

Mat. 23:39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

Rom. 11:25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this *is* my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

(22) Rev. 11:15. And the seventh angel sounded; and there followed great voices in heaven, and they said,

The kingdom of the world

Indeed it is not "meat and drink," or eating and drinking, or simply outward observances. Neither was the Kingdom of Israel meat and drink, nor the Roman Empire. But the subjects of each did eat and drink, and Paul simply taught that they should do so circumspectly and with charity. So will the subjects of the kingdom of God eat and drink. "Blessed is he that shall eat bread in the kingdom of God." Luke 14:15. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9, See the Feast of Isa. 25:6-8.[23]

Jesus himself said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Mat. 26:29.

And again: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Luke 22:29-30. This is the strongest proof that the kingdom will be literal and material, though it shall be freed from the curse of sin.[24]

No. VII. Flesh and Blood.

It is objected that flesh and blood cannot inherit the kingdom of God.[25]

Certainly we do not INHERIT it through the flesh—the unregenerate man. But through the Spirit we are born

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is become *the kingdom* of our Lord, and of his Christ: and he shall reign* for ever and ever.

*Gr. *unto the ages of the ages.*

(23) Isa. 25:6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*.

(24) Mat. 13:41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(25) 1 Cor. 15:50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

again,[26] created anew in Christ Jesus,[27] and made "joint heirs" with Him.[28] The flesh profiteth nothing. The Spirit quickeneth.[29]

Paul in this chapter (1 Cor. 15) is treating of the subject of the resurrection which he proves to be so important, that without it, we could not inherit, or become possessed of the kingdom of God. "Flesh and blood" he says cannot inherit it, and therefore he shows that at the resurrection, our bodies of corruptible flesh and blood, which have died, shall be raised in incorruption and immortality. And the bodies of those who are living at that time shall be changed and "fashioned like unto His glorious body."[30] Now, in our flesh and blood, we are bearing the image of Adam, the first man, "which is of the earth, earthy." But at the resurrection we shall be changed so as to "bear the image of the heavenly" "the second man," "the Lord from heaven."[31]

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(26) John 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

(27) Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(28) Rom. 8:15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

(29) John 6:63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

(30) Phil. 3:20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(31) 1 Cor. 15:45. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48. As *is* the earthy, such *are*

And He who raised up Christ from the dead, and who hath given us the Spirit of adoption (sonship) whereby we become heirs of God and joint heirs with Christ, will, by His Spirit that dwelleth in us, also quicken (or make alive) our mortal bodies.[32] Then, and then only, can we inherit,[33] or come into possession of the kingdom,[34] which God hath promised to give unto us.[35] Hence, we see the vital importance of the resurrection, without which we could not inherit the kingdom of God,* verse 50. The evident purpose of this objection is to support the assertion made by Post-millenialists that the kingdom is only spiritual and that there is nothing literal or material in it. But Paul says nothing of the kind and his whole argument is entirely to the contrary. For he asserts that our σῶμα (soma—body) which is sown in corruption, dishonor and weakness, will be raised in incorruption, glory and power, or if living, will be changed in the twinkling of an eye.[36] In these glorified bodies we shall "inherit the kingdom prepared

*Here let it be noticed is another evidence that the Kingdom is yet future.

they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(32) Rom. 8:11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raiseth up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

(33) 1 Cor. 15:50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(34) Dan. 7:22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

(35) Luke 12:32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

(36) 1 Cor. 15:42. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

for" us "from the foundation of the world."[37] For Christ the rightful heir of all things[38] will be there and we shall be there to reign with Him.[39]

And He will have his glorified body, His body that was raised[40] and ascended[41] and entered into heaven.[42]

The glorified body which Stephen saw there,[43] and which Paul saw (Acts 9:5) and also John, Rev. 1:13.

The body which bears the scars of the cross;[44] "A Lamb as it had been slain." Yes, He will return in the flesh. Acts 1:11. The true reading of 2 John 7, is, "who confess not Jesus Christ coming* in the flesh." See also Isa. 63: 1-6, and Rev. 19:11-16. And "we know that when He shall appear, we shall be like Him." 1 John 3:2. Therefore it is clear, that we, in these same bodies, changed into the image of Christ's glorious body, shall inherit the Kingdom of God.

*Gr. ἐρχόμενον coming. See page 200.

(37) Mat. 25:34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

(38) Mat. 21:38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Heb. 1:2. Hath at the end of these days spoken unto us in *his* Son, whom he appointeth heir of all things, through whom also he made the *worlds.

*Gr. *ages.* Comp. 1 Tim. 1:17.

Also 1 Tim. 6:15.

(39) 2 Tim. 2:12. If we suffer, we shall also reign with *him:* if we deny *him,* he also will deny us.

Also Rom. 8:17; John 17:24.

(40) Luke 24:39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(41) Acts 1:9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

(42) Heb. 9:24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Also Heb. 4:14.

(43) Acts 7:55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

(44) Rev. 5:6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

No. VIII. The Work of the Holy Spirit a Failure.

It is objected that this doctrine disparages the work of the Holy Spirit.

Not so! For what is the work of the Holy Spirit? He is gathering the bride. He teaches, guides, and comforts her,[45] until she is presented to Christ.[46]

At the same time he reproves the world of sin, and of righteousness, and judgment. John 16:8.

He may be grieved,[47] resisted,[48] and quenched[49] now, but He will not always strive with man.[50] His present work will be finished, and the King of kings and Lord of lords will come forth with the armies of heaven to subdue His enemies (Rev. 19) and finish the work.[51]

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(45) John 14:17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

(46) Eph. 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(47) Eph. 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(48) Acts 7:51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

(49) 1 Thes. 5:19. Quench not the Spirit.

(50) Gen. 6:3. And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

(51) Rev. 19:11. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

It was "the Spirit of God," which "moved upon the face of the waters" in the beginning (Gen. 1:2), and we believe He had a part in all the work of creation, Gen. 1:26. He strove with sinners before the flood, Gen. 6:3. He spake by the prophets, Acts 1:16; 2 Pet. 1:21. He was specially granted unto Joseph and others. Gen. 41:38; Ex. 31:3; Num. 11:17; 24:2; 27:18; 2 Kings 2:9, etc. In short, He has been engaged in all the work of creation and redemption. We do not believe that His work is a failure because of the flood, nor because the Jews have rejected Christ, and as natural branches, have been broken off. Rom. 11:20. Neither do we believe His work will be a failure, though the preaching of the gospel in the present dispensation shall only result in the salvation of "some."[52] We feel sure that He shall have a part in the glory and triumph of the millennial dispensation, for even the Israelites shall then have a new Spirit within them.[53] And the nations are to be ruled, in peace and righteousness, by Him upon whom the Spirit of the Lord doth rest.[54]

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15. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Rom. 9:28. For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

(52) Luke 13:23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

1 Cor. 9:22. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

(53) Ezek. 11:19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.

See references.

(54) Isa. 11:2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Let us then have no fear of jealousy on the part of the Spirit, because of the triumphs of Christ. Rather let us be sure that He seeks to hasten the presentation of the bride, —which is being sealed by Him (Eph. 4:20),—unto her Lord—who hath the Spirit without measure,[55] that these twain, united into one,[56] may be the one perfect man,[57] the Holy temple,[58] built for the habitation of God in Spirit.[59] And who can estimate what shall be accomplished by the Spirit, through this holy, living Temple, in which He shall dwell. No wonder that He yearns to hasten its completion. See the type of His haste in Gen. 24:56.[60] But this completion shall not take place until the Lord comes, when the Head shall forever be united to the body. 1 Thes. 4:18. Therefore, in this we may realize, to some extent, the meaning of that yearning cry of the Spirit "EVEN SO COME LORD JESUS." Rev. 22:20.

No. IX. The Gospel a Failure.

It is said that it makes the gospel a failure.

But this is not so. Man is a failure. The gospel is the

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4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa. 61:1-3. See pg. 56.

(55) John 3:34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

(56) Eph. 5:30. Because we are members of his body.

31. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

32. This mystery is great: but I speak in regard of Christ and of the church.

(57) Eph. 4:13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

(58) 1 Cor. 3:16. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

Also 6:19 and 2 Cor. 6:16.

(59) Eph. 2:20. Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;

21. In whom each several building, fitly framed together, groweth into a holy temple in the Lord;

22. In whom ye also are builded together for a habitation of God in the Spirit.

(60) Gen. 24:56. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

57. And they said, We will

power of God unto salvation to every one that believeth (Rom. 1:16). It is not the incompetency of the gospel, but the willful unbelief of sinners that prevents the conversion of the world. Jesus said: "Him that cometh unto me I will in no wise cast out." John 6:37. But He also said "Ye will not come unto me that ye might have life." John 5:40. While we are to preach the gospel everywhere, we are not to expect that all will receive it. For, when He said unto them, "Go ye into all the world, and preach the gospel to every creature," He also added, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15-16. But "what if some did not believe? Shall their unbelief make THE TRUTH of God of none effect? God forbid." Rom. 3:3. Salvation shall be revealed in the last time.[61]

Jesus shall see of the travail of His soul and be satisfied. Isa. 53:11.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9-10.

Alleluia; Amen; Alleluia.

No. X. The Gospel Not Preached in All the World.

It is objected that the gospel has not yet been preached in all the world, as Christ asserted it should be, in Mat. 24:14, and therefore we cannot yet look for Christ, nor the end to come. Let us carefully examine this passage:

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

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call the damsel, and enquire at her mouth.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

(61) 1 Pet. 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Col. 1:23. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is, under heaven.

1st. The end is unquestionably the end of the age (τοῦ αἰῶνος—tou aionos) of which the disciples asked in verse 3.

2d. The world (οἰκουμένη—oikoumenee) means habitable, that is, the inhabited earth.

3d. The gospel of the kingdom is the good news, or glad tidings of the kingdom to come.

These glad tidings, it is asserted, shall be proclaimed in all the inhabited earth for a witness unto all nations and then (τότε—tote) shall come the end of this age—or dispensation. It will be noticed that the time, during which the preaching shall continue, is determined entirely by the qualifying clause "for a witness unto all nations." When the witness is complete, then shall the end come.

When the Witness Is Complete.

Now, no finite mind can determine when the witness is complete. If we could, the evidence is to the effect that it has passed already. For when the gospel was preached on the day of Pentecost, there were present "devout men out of every nation under heaven." Acts 2:5. Afterward the disciples were scattered abroad and went about preaching the Word. Acts 8:4. "And they went forth and preached everywhere." Mark 16:20.* Paul says, in Rom. 10:18, "Their sound went into all the earth, and their words unto the ends of the world,"*† (world here being from the same word οἰκουμένῃ—oikoumenee that is used in Mat. 24:14).

And again he says in Col. 1:23*† that the gospel had already been "preached to every creature which is under heaven."

These inspired statements as to the universal preaching of the gospel ought to be conclusive. Mighty as it makes the work of the early disciples, I do not see how we can refuse to accept it. (See Dr. A. Clarke on Mat. 24:14 as to the special point of the universality of this preaching, also the authorities previously cited.) Surely we must

*See Bengell's Gnomon.
†See Jamieson, Faussett and Brown, also Alford.

give no broader meaning to the word οἰκουμένη (oikoumenee) used by the Holy Spirit in Mat. 24:14 than in Rom. 10:18, or than to the equally strong words used in Col. 1:6 and 23.[62] If we limit the one, we can, with equal propriety, limit the other. Because we have so full an account of Paul's work, we are apt to depreciate what was accomplished by the other Apostles and Disciples. Peter was in Babylon (1 Pet. 5:13), and tradition gives us account of the preaching of the gospel in Parthia, India, Ethiopia, Scythia, Spain and Britain.

So then we may rest confidently on the plain statement of Col. 1:23, as being such fulfillment of Mat. 24:14, that the Church from that day to the present has not had, neither can have, in this, any sign or prophesied event standing between believers and the Lord's coming. If we take it upon ourselves to judge that the witness is not complete, or more presumingly, that it cannot be complete for centuries to come, then are we foolishly assuming a prerogative which belongs to God only.

Only God Knows.

Surely, only God can judge when the witness to all nations is complete, and here lies the essence of this entire question. If the Church is the agent which is to proclaim the gospel until the witness is complete, no mortal can judge but what the witness shall be completed this moment. But we have no evidence that the Church is the only agent, and it is quite probable that she is not, for we read of another agent in Rev. 14:6.[63]

Therefore the witness may not be completed, until after the Church is taken away, and this other heavenly messenger proclaims the everlasting gospel to them that dwell on the earth, even unto every nation and tribe and tongue

(62) Col. 1:6. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth.

28. See page 132.

(63) Rev. 14:6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

and people. Rev. 14:6 (see Greek). In this case it is not the Church which shall complete the witness and it evidently can be no sign to her.

We conclude then that like the "day and hour,"[64] it is known to God only, and the Church can have no definite sign in it. Therefore nothing is left for us to do, but faithfully to continue proclaiming the glad tidings of the coming kingdom while we watch momentarily for the Bridegroom.

No. XI. Some Here Live to See Kingdom.

It is objected, that we are taught in Mat. 16:28; Mark 9:1, and Luke 9:27,[65] that the coming of Christ, and of the kingdom, should occur during the lifetime of some of the multitude (Mar. 8:34)[66] to whom Jesus spake, and that therefore His coming and kingdom can only be interpreted *spiritually,* viz.: the establishment of the power of the gospel by the outpouring of the Holy Spirit, *on the day of Pentecost,* or as some hold, *figuratively,* viz.: *the destruction of Jerusalem* and the Jewish polity by the Romans, and the establishment of the Church. That is, as they say,—Christ came, by His Spirit, on the day of Pentecost and manifested His power through the disciples, in the preaching of the gospel, performing of miracles, etc.,—or, He came through the Roman army, destroyed Jerusalem and overthrew the Jewish polity,—and that His Kingdom is the Church over which He now reigns, or (as some say) in which or through which He now reigns over the nations of the earth.

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(64) Mat. 24:36. But of that day and hour knoweth no *man,* no, not the angels of heaven, but my Father only.

(65) Mat. 16:28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mark 9:1. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Luke 9:27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

(66) Mark 8:34. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

We answer—The Holy Spirit is a distinct person, not to be confounded with the person of Christ. The Savior expressly said: "I will pray the Father and He shall give you another comforter" (John 14:16), and if it be another, it cannot be Himself. He, the Holy Spirit, came according to the promises,[67] and it is entirely inconsistent to confound this event with Christ's return, which latter is in accordance with other promises, that He should Himself come again. They are two events, as distinct as the births of Moses and John.

It is true that Christ is spiritually with, or in, believers,[68] and it is just as true that He always has been, and that in this sense He has never left them, for He said: "Lo! I am with you alway," Mat. 28:20. Mark the language: "I AM with you alway." He was with them during those days of prayer previous to the day of Pentecost, and He has been with His people all the time. But suddenly the (Parakleetos) Comforter came, another person and for a special and glorious purpose. It is, therefore, conclusive, that this coming of the Holy Spirit is a manifestation of the Divine presence, entirely different from, and superadded to, the spiritual presence of Christ, which latter, according to His own language, has never been withdrawn from His people. He never went away spiritually, but He did go bodily and visibly, and in like manner shall He return.[69]

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(67) John 14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Also 15:26 and 16:7.

(68) John 14:23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 17:23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Gal. 4:19. My little children, of whom I travail in birth again until Christ be formed in you.

(69) Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Again, after the day of Pentecost, the disciples continued to talk of the coming of Christ, which they surely would not have done if His promise to return was fulfilled on that day. And after the destruction of Jerusalem (about A. D. 71), St. John wrote the book of Revelation (about A. D. 96), in which he repeatedly speaks of the coming of Christ as being yet future, clearly showing that it could not have been fulfilled in the destruction of Jerusalem.

Again, as we have before shown, the Church is not the kingdom, but the body of Christ,[70] and His bride. Eph. 5. She is not to be reigned over,[71] but to suffer and reign with Christ.[72] She is "to be counted worthy of the Kingdom of God for which she suffers,"[73] and therefore Paul exhorts the disciples (members of the Church) "that they must through much tribulation enter into the Kingdom of God" (Acts 14:22), and Peter stirs us up, putting us in remembrance to add the Christian graces and give all diligence to make our calling and election sure, for so an entrance shall be ministered unto us "into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2 Pet. 1:5-11.

Surely this language plainly distinguishes between the Church and the kingdom, and as plainly asserts that the kingdom is yet future. So we see that both the spiritual and figurative interpretations of the coming of Christ are without foundation.

Another theory has been advanced, viz.: that the coming of Christ in His Kingdom (Mat. 16:28) was fulfilled

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(70) Eph. 1:22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23. Which is his body, the fulness of him that filleth all in all.

(71) John 15:15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

(72) Rom. 8:17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

2 Tim. 2:12. If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

(73) 2 Thes. 1:5. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

in what they term the spiritual coming on the day of Pentecost,—and that His coming in the clouds of heaven, in the glory of His Father, with the holy angels, etc., is his real, personal, visible coming at the end of the gospel age (which they also hold to be the end of time and of the world).

This seems to us to be founded upon a mere distinction of terms, where there is no difference in fact. For is it not at His coming in His Kingdom that He shall be manifested in His glory?[74] History proves—and all our ideas of the glory of Kings coincide with the fact—that such glory is identical with the majesty and manifestation of their kingdoms.

It is in Christ's Kingdom that He shall rule all nations with a rod of iron,[75] and it is in His Kingdom that He is to be manifested as "the Blessed and only Potentate, the King of kings, and Lord of lords."[76] Therefore His coming in His Kingdom and His coming in His glory are synonymous, and both are yet future.

Some of Them Did See the Kingdom.

Then what do the passages mean, to wit: Mat. 16:28, "verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom,"—or as in Mark 9:1, "till they have seen the Kingdom of God come with power,"—or as in Luke 9:27, "till they see the Kingdom of God."

We answer first, the limiting clause "shall not taste of

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(74) 2 Thes. 1:10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(75) Psa. 2:8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Also Rev. 12:5 and 19:15.

(76) 1 Tim. 6:14. That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords.

Rev. 19:16. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

death" may have the deep signification, in which sense the true believers, who were standing there, shall never experience it.[77] This is certainly the signification the same language has in Heb. 2:9,[78] and if we understand it likewise in these passages, then we have all eternity for the fulfillment. However we only suggest this. We do not rely upon it, for we believe the word "till" more than intimates that the "some" should taste of death, and that therefore natural death or separation of soul and body was meant.

Peter Saw It.

But now let us mark well what the "some" standing there were to see, and then let us go up the Mount of Transfiguration, and gaze through the favored eyes of Peter, James and John upon the scene which is recorded immediately after the passage we are considering. Behold His face shining as the sun and His raiment white and glistening as the snow, or as the light. See Moses and Elias as they appear in *glory* with Him, and listen to the communings of this exalted trio. Then bow in silent awe, as the cloud of surpassing glory overshadows them, and reverently listen to the voice of God, the Father, saying "This is my beloved Son in whom I am well pleased, hear ye Him." No wonder that even the favored and beloved disciples trembled with fear beneath this supernatural majesty and effulgent glory. Surely this was I AM[79] spanning the centuries and giving these apostles a view of His coming and kingdom.

So they understood it and Peter especially confirms it.

"For," he says, "we have not followed cunningly devised fables, when we made known unto you the power and COM-

(77) John 8:51. Verily, verily, I say unto you, if a man keep my saying, he shall never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

(78) Heb. 2:9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

(79) John 8:58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

ING of our Lord Jesus Christ, but were eye witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Pet. 1:16-18.

We cannot tell how much of the future they saw in that enraptured hour, but doubtless they had a specific vision of the coming of our Lord Jesus Christ in His kingdom and glory.

John Saw It.

We have only to turn to Revelation, where we find that He "which is and which was, and which is to come" permitted John to *see* (Rev. 1:2, 11, etc.) it most definitely. His enraptured vision swept the centuries. Time, to him, was annihilated and he gazed upon the literal facts. He actually saw them. Thirty-six times does he say "I saw," seven times "I beheld," and five times "I looked," besides many similar expressions. And he saw the very things mentioned in the passages.

"And I SAW heaven opened, and behold a white horse; and He that sat upon him was called Faithful and Truth, and in righteousness He doth judge and make war. His eyes were as a flame of fire and on His head were many crowns, ... and He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.. . . And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

He saw the beast and kings of the earth gathered and taken and cast into the lake of fire. He saw Satan bound, and he saw Christ and His saints reigning for a thousand years. He saw it all in perfect fulfillment of the statements in the passages we are considering. Rev. 19:20.

Paul Saw It.

Paul also saw Christ in His glory and doubtless he saw all that John did, and probably more, for he saw things that it was impossible for a man to utter. (2 Cor. 12:4, margin.) Surely these are an absolute and literal fulfill-

ment of what Jesus promised "some" should see, and satisfactorily explain the passages in question.

Ye Shall Not Have Gone Over the Cities of Israel.

Another passage is cited in support of the above theories, viz.: the *spiritual* coming on the day of Pentecost or the figurative coming, in the destruction of Jerusalem, etc., and that is Mat. 10:23, "verily I say unto you ye shall not have gone over (or finish) the cities of Israel, till the Son of Man be come."

In regard to this we answer, that this was spoken to the twelve disciples, when Jesus sent them forth two by two, with a message especially for and exclusively to Israel. We find from Mark 6:30, and Luke 9:10,[80] that they returned to the Master, of course, without finishing the cities. And there is no evidence that they ever, in like manner, renewed the visitation preaching the message "the kingdom of heaven is at hand."[81] Indeed they could not, for Israel had rejected their King, and the kingdom had become like a nobleman which went into a far country to receive for himself a kingdom and return.[82]

But from the force of the word "till" we believe that the message will be renewed (perhaps by the "two witnesses" after the Church is taken away), to the unbelieving Israelites, who shall yet return to their land and restore Judaism,[83] and before they shall have gone over the rebuilt cities, the Son of Man shall appear again.

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(80) Mark 6:30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

Luke 9:10. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

(81) Mat. 10:7. And as ye go, preach, saying, The kingdom of heaven is at hand.

(82) Luke 19:11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

(83) Isa. 40:9. O thou that tellest good tidings to Zion, get thee upon a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not

No. XII. Gloomy View of the Future.

It is objected that this doctrine presents a gloomy view of the future; that "it is the philosophy of despair,"—that it stands opposed to the popular idea, viz.: that the world is growing better, and "if it is true," it is sarcastically said, "we might as well fold our hands and wait for Christ to come."

We candidly think that many who raise these objections have altogether mistaken the spirit and work of pre-millennialists.

We do Not Despair.

We neither despair, nor fold our hands to sleep. On the contrary, we are filled with a lively (Greek—living) hope (1 Pet. 1:3), the most "blessed hope" (Tit. 2:13), while we strive to save some from this worldly, sinful and adulterous generation, which is nigh unto cursing and whose end is to be burned.[84]

We would not deceive them with the hallucination that they are *"growing better,"* for, as the apostle has said, "we know that we are of God and the whole world lieth in wickedness" (Greek—in the wicked one), 1 John 5:19—and therefore we would tell them in the plain words of Scripture, that they are in the broad way that leadeth to destruction (Mat. 7:13), and that they must repent or perish. Luke 13:3. And further, that this same world, once overflowed by the flood, is now "stored with fire*

*See the Greek.

afraid; say unto the cities of Judah, Behold your God;

10. Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold his reward is with him, and his recompense before him.

11. He will feed his flock like a shepherd, he will gather the lambs in his arms, and carry them in his bosom, *and* will gently lead those that have their young.

(84) Gal. 1:4. Who gave himself for our sins, that he might deliver us from this present evil world (age), according to the will of God and our Father.

Heb. 6:8. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

Mal. 4:1. For, behold, the day cometh that shall burn as an oven; and all the proud, yea,

against the day of judgment and perdition of ungodly men." 2 Pet. 3:5-7.

We rejoice over every one of those, who, by believing the gospel, the good news of the coming kingdom,[85] are saved from this awful fate and made "joint heirs with Christ" (Rom. 8:16-17) "to an inheritance . . . reserved in heaven for us," and "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," and who "hope to the end for the grace that is to be brought unto" us "at the revelation of Jesus Christ." 1 Pet. 1:4-5-13.

Surely this positive conviction of coming doom is a mightier incentive to action than can be the quieting fallacy that things are moving on prosperously and that EVEN THE WORLD IS GETTING BETTER.

And this is clearly proved by the zeal and faithful work of the ministers, evangelists and laymen, who hold and proclaim this doctrine of the pre-millennial coming of Christ.

It is true that they do not expect the conversion of the world in this present evil age* (Gal. 1:4), but they do believe that a millennial age of peace is coming, and they do strive "in the midst of a crooked and perverse generation," to "shine as lights in the world holding forth the word of life" (Phil. 2:15-16), that they may snatch some brands from the burning (Mal. 4:1; 1 Cor. 3:13-15; Jude 23), to increase the godly company who shall be ready to welcome the Bridegroom.[86]

*See the Greek.

and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

(85) Acts 14:21. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

(86) Mat. 25:10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said,

Why, then, should they be so bitterly opposed for proclaiming this scriptural doctrine? Are they not all members of the body of Christ?[87] And, as such, do they not merit the warmest sympathy and prayers of the Church? Shall they be condemned because, like the early Church, they are holding the traditions (or teachings handed down) of the apostles,[88] and looking for Jesus?[89] God forbid! But let us remember that "we be brethren," strangers and pilgrims (Heb. 11:13), whose "citizenship" is in heaven (Phil. 3:20). And let us speak "the truth in love," be built up in love (Eph. 4:15-16), and "walk in love" (Eph. 5:2), "redeeming the time, because the days are evil."[90]

The Days Are Evil.

Yes, THE DAYS ARE EVIL, and we freely admit that this doctrine does present a gloomy future in the present evil age, for this world of sinners, who are full of unbelief and radically opposed to Christ, His people and His salvation.[91] They are rejecting God's gracious entreaties for

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Verily I say unto you, I know you not.

13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

(87) 1 Cor. 12:25. That there should be no schism in the body; but *that* the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

(88) 2 Thes. 2:5. Remember ye not, that, when I was yet with you I told you these things?

15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

(89) Phil. 3:20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Heb. 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Also Tit. 2:13.

(90) Eph. 5:15. See then that ye walk circumspectly, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

(91) 2 Cor. 6:14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ and Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their

reconciliation,[92] and rushing madly on toward the day of wrath. Rev. 6:15-17.

But there is no gloom in the future for those "who have fled for refuge to lay hold on the hope set before us,"[93] and "who have received the Spirit of adoption," become "children" and "heirs of God and joint heirs with Christ . . . For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:15-18.

There seems to be a prevailing disposition to balance up the good and the bad in the world by a process of general average, in which the triumphs of art and science, the progress in inventions, discoveries, etc., are counted as moral goodness, and it is concluded that the world, on the average, is growing better.

But this is utterly fallacious and, we fear, a grand deception of Satan.

The Church and the World.

First, there is no such thing as averaging together the true church and the world. There is no possible consanguinity. The one is "from beneath,"—the other "from above." The one "is of this world,"—the other "not of this world." John 8:23. They must not be yoked together, for there is no fellowship, communion, concord, part or agreement between them. They are and always

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God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18. And will be a Father unto you, and ye shall be my sons.

Eph. 5:11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12. For it is a shame even to speak of those things which are done of them in secret.

1 John 2:15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

Also John 14:18-22, 16:33, 17:14, James 4:14, 1 John 5:19.

(92) 2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

(93) Heb. 6:18. That by two immutable things, in which *it was* impossible for God to lie,

must be separate.* The true church is in the world, but not of it.[94] There are three parties in the world, viz.: the Jew, the Gentile and the Church of God.[95] As the Jews were a separate, called-out and peculiar people,[96] not to be reckoned among the nations,[97] so is this true church a separate and peculiar people,[98] called unto cleansing and holiness,[99] sealed by the Spirit of God, unto the day of redemption (Eph. 4:30), no longer darkness, but "children of light," and exhorted to "have no fellowship with the unfruitful works of darkness" (Eph. 5:8-11). They are of God, while the whole world lies in the wicked one.[100] There is an irrepressible conflict between them—

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we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19. Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;

20. Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec.

(94) John 17:11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

* See (91) pg. 144.

(95) 1 Cor. 10:32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

(96) Ex. 19:5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine.

6. And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Ex. 33:16. For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

Also Deut. 7:6, Psa. 135:4.

(97) Num. 23:9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

(98) Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Pet. 2:9. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

(99) 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Also Eph. 5:25-27.

(100) 1 John 5:19. We know

no possible harmony exists. On the contrary, their principles and tendencies are absolutely opposite. It is therefore entirely inconsistent that they should be spoken of as forming one general mass.

Art, Science and Invention.

Second, the triumphs of art and science, the progress in inventions, discoveries, etc., by no means argue an increase in godliness.

Many of the acknowledged leaders today in science and philosophy—yes, even those who rank the very highest among them, are positive infidels. And very many more, who disclaim absolute infidelity, deny the divinity of Jesus Christ.

It is strange, indeed, that the Christian optimists, in their noisy trumpetings of the strides of science, should lose sight of this momentous fact. And history bears a similar testimony. The power, splendor and wisdom of David and Solomon were followed by the idolatry and innocent blood of Ahab and Manasseh, resulting in the overthrow of Jerusalem and the Babylonish captivity.

The temple, built by Herod, was one of the grandest works of art. It fairly flashed with splendor, and the temple service was conducted on a magnificent scale. The Jews of his time enjoyed great privileges in literature and learning, and yet they crucified the Lord Jesus.

The Greeks rose to a pinnacle of triumph in literature, poetry and art, and yet they failed by wisdom to find out God. To them he was the unknown God.[101] See how plainly this is brought out in 1 Cor. chapters, 1, 2 and 3: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1:21). The trouble is not with the heads, but with the hearts of men. No matter how great the learning, man must have a new

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that we are of God, and the whole world lieth in the evil one.

(101) Acts 17:23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

heart, and this is obtained not by education, but by the operation of the Spirit of God. It was not many wise men after the flesh who received the grace of God in Corinth, but the simple and the despised. "I thank Thee, O Father, Lord of heaven and earth," said Jesus, "that thou hast hid these things from the wise and prudent (discerning ones) and hast revealed them unto babes." Luke 10:21.

The world, then, by "wisdom" or "philosophy" (Col. 2:8), or "science falsely so called" (1 Tim. 6:20), can never find out God. Indeed, we have a clear evidence of this in the rationalism, infidelity and atheism of our day. No matter how refined and polished is their garb or the delicacy with which they may be set forth, still they are only the poisonous deceptions of him who can appear as "an angel of light."[102] The truth is that Satan is the arch enemy of God, and the world, in this present evil age (Gal. 1:4), is in his power (1 John 5:19), so that he besets the people of God with his "wiles," and arrays against them "principalities . . . . powers . . . . and the rulers of the darkness of this world." Eph. 6:11-13. Therefore the Christian must "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15-16.

The World Not Growing Better.

Surely, then, this wicked world, which is so radically opposed to God, and under the present control of His arch enemy, is not growing better. On the contrary, judgment, fire and perdition are before it.[103] Perilous

(102) 2 Cor. 11:13. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14. And no marvel; for Satan himself is transformed into an angel of light.

15. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

(103) 2 Pet. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3. And through covetousness

times are coming.[104] "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The tares, which naturally grow much faster than the wheat, shall continue up to the harvest. Mat. 13:40. "The mystery of iniquity" which already worked in the days of the apostles, shall culminate in "the man of sin," the personal antichrist, whom even the mass of the Jews will receive,[105] and who will be so great and rule with such universal authority that he is to be destroyed only by the personal appearing of the Lord Himself.[106]

There is no hope, then, for the world, but in the coming of Christ the King. And, praised be God for the promises, the Lord will come at the end of this age. Antichrist will be destroyed.[106] All things that offend shall be gathered out,[107] and the Millennial Kingdom of righteousness shall be established on the earth. So, while there is a gloomy prospect for the world during this evil age, there is a bright and glorious prospect during the coming millennial age.

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shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

2 Pet. 3:7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Also Jude 7, Mark 9:43-48.

(104) 1 Tim. 4:1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Tim. 3:1. This know also, that in the last days perilous times shall come.

(105) John 5:43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Also Isa. 28:15-22.

(106) 2 Thes. 2:8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders,

Also Rev. 19:20.

(107) Matt. 13:41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Civilization and Beneficent Institutions.

But perhaps it is still insisted that the world has made great progress in civilization and refinement, in benevolence, in personal liberty, international fraternity, Christian work, etc. In proof of this, the abrogation of slavery is cited; also the cessation of the inquisition and martyrdom, the establishment of charitable institutions, the great postal and commercial means of communication, built upon the agencies of steam and lightning; the right of trial by jury, international arbitration, missionary triumphs, etc.

Well, first of all we answer that *Civilization and Refinement are not the Source of Holiness.* They may elevate the head, while the heart is untouched. The gilded palace of sin is as certainly the gateway to hell as the darkest den of vice.

The cultured and scientific atheist is as surely in the service of Satan as the thief or the murderer. Jesus Himself classed them all together when He said, "He that is not with Me is against Me." Mat. 12:30. So it matters not how much more like an angel of light the serpent may appear, nor how civilized and refined the world may be.

Satan is the devil still.

And the world is still the world.

His manifestations and methods may be changed, but the spirit of darkness is the same. And accordingly we see that while slavery is disappearing, communism, socialism and nihilism are lifting their godless, headless forms. And darker are their forebodings than were even the days of the inquisition and martyrdom. Oppressing monopolies, systematic peculation and fraud are parallel with charitable institutions. The mails, so useful for news and correspondence, afford a most convenient agency for disseminating the flood of obscene literature which is blasting the morals of the young. Trial by jury has too often proved a mere farce, in which the criminal escapes. The nation which opened the way for the missionary also forced upon the teeming millions of China the awful curse of opium.

While missionary efforts have been greatly blessed abroad (and praise God that they have), infallibility, ritualism, skepticism and desecration of the Lord's day have more than equally triumphed at home. And let it not be forgotten that the monstrous assumption of infallibility has triumphed in what was once an apostolic church of Christ.

The past century has had its full share of war and carnage. Numerous, dark and fearful have been the fields of blood up to this very year. In short, Satan is on the alert and fully up to the times, multiplying his deceptions on either hand, as he will continue to do, until chained by the angel at the beginning of the Millennium.[108]

Is the Church Progressing?

Lastly, it is argued that, as *Christians are the light of the world and the salt of the earth,*[109] the greatly increased number of professed Christians must certainly have augmented the light and the salt, and consequently have made the world better.

Jesus was indeed the light of the world, but He shone in the darkness and the darkness comprehended it not. Men loving and clinging to the darkness, because their deeds were evil, would not see the light, and were not made better by it.[110] So true Christians, reflecting the light from

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(108) Rev. 20:1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

(109) Mat. 5:13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Phil. 2:15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

(110) John 1:4. In him was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

John 3:19. And this is the condemnation, that light is come

heaven, only intensify the darkness about them. The darkness is still darkness and cannot be improved. The sinner must forsake it and come to the light, or he can never be saved.

Losing the Saltness.

Let us notice carefully that Jesus speaks of *the salt losing its saltness* and becoming good for nothing, and He also intimates that *the light may be hid* under a bushel. And therefore He exhorts, "Have salt in yourselves." Mark 9:50. Evidently the Jews lost their "savour" (Mat. 5:13) and "were broken off."[111] This leads to the solemn query, is the professing Church progressing or declining in faith and spiritual life?

The kingdom in mystery,[112] or the state of Christendom until Christ comes again, is taught us, we believe, by the parables of Mat. 13.

The Parables.

"The parable of the Sower shows the varied and imperfect reception of the Word. The parable of the Tares shows the early and continued effects of Satan's presence among the saints. The parable of the Mustard-seed shows outward growth sheltering evil. The parable of the Leaven shows the gradual and utter corruption of the truth. The parable of the Treasure hid in a field shows what Israel is to be in the world. The parable of the Pearl of great price shows what the Church is to Christ. And the parable of the Dragnet shows the cleansing of the kingdom at His second coming."

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into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

(111) Rom. 11:20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21. For if God spared not the natural branches, *take heed* lest he also spare not thee.

(112) Mat. 13:10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

The Leaven.

There is, perhaps, but little opposition to this interpretation of the parables, excepting that of the Leaven, which has quite extensively been interpreted to teach exactly the opposite, viz.: that the power and influence of the gospel or Christian life is to permeate the masses of the world, until the whole is leavened into holiness. The inconsistency of this is seen when we consider that precisely the contrary is taught by the parable of the sower and the tares, each of which most undisputedly shows that evil is to continue and grow up to the end of the age. This is surely the most sufficient and scriptural reason for assigning the same typical meaning to the Leaven, in this and the correlative passage,[113] which we find it to bear in the numerous other passages, where the same word is used, viz.: the corrupting influence of evil and the symbol of death. See carefully Mat. 16:6-12.[114]

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(113) Luke 13:20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

(114) Mat. 16:6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, *It is* because we have taken no bread.

8. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

11. How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark 8:15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

Luke 12:1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

1 Cor. 5:6. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the un-

Here then we are most emphatically taught not only that the world is growing no better, but that the professing Church itself will lose its saltness, becoming nominal and lukewarm, fit only to be spued out of the Master's mouth.[115] The entire teaching of the Word of God, we believe, agrees with this.

And we have but to take an unprejudiced survey of the Church even now, to see the truth of it. The loss of spiritual power in the different branches of the great nominal Church has not resulted from the casting out of truth, but from the imbibing and internal workings of false doctrine, which, like leaven, has fermented the mass. Little by little the ordinary bishop of Rome has developd into an infallible Pope. Image worship, the confessional, world conformity and post-millennialism have all worked out their enormous growth like the little leaven in the meal.

How do the great Papal and Greek churches, in their stateliness, formality, popularity and spiritual weakness of to-day, compare with the despised Nazarene and his followers,[116] or with the persecuted, consecrated and godly congregations (ekkleesias) of the first two centuries?

And are not the present evangelical denominations, by worldly conformity and increeping doubts regarding the inspiration of the Word, etc., dangerously tending in the same direction? How very few of the members in them are to-day crying out for separation and holiness. Surely, no one can fail to see the corrupting influences of the leaven permeating them.

We realize that this is an awful fact. It is not even pleasant to state it. But, while Noah's preaching was not pleasant to them that heard it, still it was true and the

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leavened *bread* of sincerity and truth.

Gal. 5:7. Ye did run well; who did hinder you that ye should not obey the truth?

8. This persuasion *cometh* not of him that calleth you.

9. A little leaven leaveneth the whole lump.

(115) Rev. 3:16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

(116) 1 John 4:17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

flood did come. Likewise the prophesying of Jeremiah was exceedingly unpleasant, but it was true and was followed by the terrible fate of the city, and the Babylonian captivity. The preaching of Jesus was at times of fearful severity,[117] but was it not true? So would we humbly yet faithfully proclaim the Word of God. We would "cry aloud and spare not,"[118] fully believing that, upon an apos-

(117) Mat. 11:20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Mat. 18:7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them from* thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye.

Mat. 23:13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32. Fill ye up then the measure of your fathers.

33. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

(118) Isa. 58:1. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

tate church,[119] rebellious and murderous Israel,[120] and a sinful world, the day of darkness is coming.[121]

The Faithful Remnant.

But even in the darkness, so gloomy for the ungodly, there is hope—bright, glorious hope for the faithful.[122] For God always has had, and ever will have a faithful remnant.[123] There were those, in blind unbelieving Israel, who waited for and accepted the Messiah. Luke 2, etc. So there will be those in the Church who will wait for (1

(119) 2 Tim. 4:2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Also 2 Tim. 3:5-9, Rev. 17.

(120) Mat. 27:25. Then answered all the people, and said, His blood *be* on us, and on our children.

(121) Joel 1:15. Alas for the day! for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come.

Amos 5:18. Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkness, and not light.

19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20. *Shall* not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?

2 Pet. 2:17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

Also Zeph. 1:14-18; Mal. 4:1; Jude 5-13.

(122) 1 Thes. 5:4. But ye, brethren, are not in darkness that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore let us not sleep, as *do* others; but let us watch and be sober,

7. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

1 Pet. 1:13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

(123) 1 Kings 19:18. Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Rom. 11:5. Even so then at this present time also there is a remnant according to the election of grace.

Thes. 1:10) and welcome the coming Bridegroom. Mat. 25:10. And there shall be a remnant in Israel, who, passing through the darkness and fire (Zech. 13:9), will yet accept their King. Zech. 12:10; Rom. 9:27; 11:25-26. And there shall even be a remnant (residue or remainder) among the Gentiles (ungodly world) who shall seek after the Lord.[124]

Glory to God! the darkness shall yet flee away before the Sun of Righteousness, arising with healing in His wings,[125] when He comes to sit in the throne of His glory.[126] The mountain of the Lord's house shall be established and all nations shall flow unto it (Isa. 2:1-6; Mic. 4:1-5, please read it) during that bright millennial day of peace and glory,[127] which shall follow "this present evil age" (Gal. 1:4) and in which even the creature "shall be

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(124) Acts 15:16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

(125) Mal. 4:2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts.

(126) Mat. 19:28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

(127) Acts 17:31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Rom. 13:12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Rev. 20:4. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

"A better day is coming, a morning promised long,
When girded Right, with holy Might, will overthrow the wrong;
When God the Lord will listen to every plaintive sigh,
And stretch His hand o'er every land, with justice by and by.

The boast of haughty Error no more will fill the air,
But Age and Youth will love the truth and spread it everywhere;
No more from want and sorrow will come the hopeless cry;
And strife will cease, and perfect peace will flourish by and by.

Oh! for that holy dawning we watch, and wait, and pray,
Till o'er the height the morning light shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all His Word, and praise Him by and by."

No. XIII. Cruel to the Unsaved.

It is objected that it would be cruel for Christ to come in Judgment upon the world, while there are so many millions unsaved.

We answer,—Is not such a declaration a presumptious criticism of God's motives? Was the flood an expression of cruelty, or rather was it not a manifestation of God's love and mercy, toward them who should live after, in that He swept away the great overflow of wickedness? Surely it was done in mercy. And now let us remember that this world DIES *every thirty-three years.* The average of human life is even a little less than this. The world is in the power of the devil,[128] and he has the power of death.[129] He has

(128) 1 John 5:19. We know that we are of God, and the whole world lieth in the evil one.

(129) Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15. And deliver them, who through fear of death were all their lifetime subject to bondage.

slain this world with the sword of death, over fifty times in the present dispensation.

Think of it! *more than fifty worlds gone down in the whirlpool of death.* Each generation brings on to the scene an entirely new world. And how few out of these are converted. How few are reached by the gospel lifeboat, and how few of those reached heed the message of salvation. The great mass sweep on, like a wrecked vessel, in darkness and unbelief, to the Judgment.

The coming of Christ will inaugurate a far better state of things. For, when He comes, all things that offend shall be gathered out and the kingdom shall be established in righteousness.[130] And even though the subjects of the kingdom (not the reigning ones)[131] may die during the millennial age, yet shall they die in a good old age, the child even a hundred years old,[132] and their death shall be blessed,[133] and though the Millennium is not the perfect state, yet Judgment will speedily follow the sinner of that day, or the nation which shall swerve from serving God.[134]

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(130) Mat. 13:49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Also verses 31-43.

(131) Luke 20:35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Also Rev. 20:4-6.

(132) Isa. 65:20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed.

(133) Rev. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours.

(134) Zech. 14:16. And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon *them* shall be no rain.

18. And if the family of Egypt go not up, and come not, that *have* no *rain*, there shall be the plague wherewith the Lord will smite the heathen that come not

Surely, then, His speedy coming cannot be counted an unmerciful event. The wonder is rather at the long-suffering of God, which now[135] (as before the flood[136]) waits in such patient pleading. But He will fulfill His promise, and the Coming One* will come[137] and cut short the work in righteousness. Rom. 9:28.

Then let us not look upon Christ's coming as cruel or unmerciful. He has said "SURELY I COME QUICKLY," and let us have the mind of the Holy Spirit, who replied "EVEN SO COME LORD JESUS." Rev. 22:20.

"Then welcome, thrice welcome, ye tokens of God.
What else but His coming can comfort afford?
What presence but His set this prisoned earth free?
O Star of the Morning, our hope is in Thee!"

No. XIV. This Generation.

Jesus said: "This generation shall not pass away till all be fulfilled." Lu. 21:32. See also Mat. 24:34; Mar. 13:30.

Some have construed "generation" to mean a time of thirty or forty years; and, as Jerusalem was destroyed within forty years after Christ spoke, they refer all he said to that event.

Israel the Generation That Passes Not Away.

We believe "generation," as there used, means the whole existence of the Israelitish race. Compare the following passages where the same Greek word is used.[138]

*So the Greek.

up to keep the feast of tabernacles.

19. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. Also Isa. 65:20.

(135) 2 Pet. 3:9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

(136) 1 Pet. 3:20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

(137) Heb. 10:36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37. For yet a little while, and he that shall come will come, and will not tarry.

(138) Mat. 11:16. But whereunto shall I liken this gen-

In Psa. 22:30, we read: "A seed shall serve Him; it shall be accounted to the Lord for a generation." And in Psa. 24:6: "This is the generation of them that seek Him."

In Prov. 30:11-14, the generation of the righteous and the generation of the wicked are clearly distinguished. Hence we conclude that the generation of the Israelites were not only to see the destruction of Jerusalem, but the COMING of Christ (at the revelation) and the end of the age. Mat. 24:3.

And their wonderful preservation, as a distinct people, through all the persecutions, vicissitudes and wanderings of the past eighteen centuries down to the present moment, is a standing miracle, attesting the truth of God's word, and assuring us of His purposes in their future history.

Said Frederick the Great to his chaplain: "Doctor, if your religion is a true one, it ought to be capable of very brief and simple proof. Will you give me an evidence of its truth in ONE WORD?" The good man answered, "Israel."

Other nations come and go, but Israel remains. She passes not away. God says of her, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." Isa. 54:7-8.

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eration? It is like unto children sitting in the markets, and calling unto their fellows.

Mat. 16:4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Luke 9:41. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luke 11:49. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Phil. 2:15. That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world,

Also Mark 8:38.

Luke 7:31; 11:29, 30, 31, 32; 16:8; 17:25. Acts 2:40.

CHAPTER XV.

Israel Is to Be Restored.

But, perhaps, you say: "I don't believe the Israelites are to be restored to Canaan, and Jerusalem rebuilt."

Dear reader! have you read the declarations of God's word about it? Surely nothing is more plainly stated in the Scriptures. We would that we had space to quote the passages, but we can only give you a portion of the references. We beg of you to read them thoughtfully. Divest yourself of prejudice and preconceived notions, and let the Holy Spirit show you, from His word, the glorious future of God's chosen people, "who are beloved" (Rom. 11:28), and dear unto Him as "the apple of His eye." Zech. 2:8.

1st.	God calls Abraham.		Gen. 12:1.[1]
2nd.	God's promise to Abraham.		Gen. 12:2-7.
	"	"	Gen. 13:14-17.[2]
	"	"	Gen. 15:18.
	"	"	Gen. 17:8.
	"	Isaac.	Gen. 26:1-5.

(1) Gen. 12:1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

(2) Gen. 13:14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward;

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

God's promise to Jacob. Gen. 28:1-15.
" " " Gen. 35:10-12.

3rd. The land described. Ex. 23:31; Nu. 34; Deut. 11:24; Deut. 34:1-4; Josh. 1:2-6.

4th. The land partially possessed. 1 Kings 4:21.

5th. Punishment prophesied for disobedience. Lev. 26:14-39; Deut. 4:22; 28:15; 31:16.

6th. Israel's sins. Judges 2:11-19; 1 Sam. 8:6; 2 Kings 21:11; 2 Kings 24:3; Jer. 15:4; and many others, ESPECIALLY Mat. 27:25.

7th. The promises to be remembered and restoration assured:

Lev. 26:40-45, especially verses 42, 44, 45.[3]
Deut. 4:30-31.[4]
" 30:1-10, especially verses 4, 5, 6.[5]
2 Sam. 7:10-11.[6]
Joel 2:18-32.
" 3:1-21.

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(3) Lev. 26:44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord.

(4) Deut. 4:30. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

31. (For the Lord thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

(5) Deut. 30:1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee,

2. And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

4. If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

(6) 2 Sam. 7:10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

Amos 9:11-15, especially verse 15.[7]
Hosea 1:10-11.
" 2:14-23.
" 3:4-5.
Isa. 2:2-5.
" 9:6-7.
" 10:20-23, especially verses 21, 22.
" 11:10-16, especially verse 11, SECOND TIME.
" 19:23-25.
" 27:12-13.[8]
" 33:20-24.
" 43:1-7, especially verses 5, 6, 7.
" 49:13-26, especially verses 22, 23.
" 60:1-22, especially verses 8, 9, 10, 15, 16, 18, 21.
" 61:1-11.
" 62:1-12.
" 65:8-10.
" 65:17-25.
" 66:19-24.
Jer. 3:12-19, especially verses 17, 18.
" 11:4-5.
" 16:14-16.[9]

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(7) Amos 9:11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

(8) Isa. 27:12. And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13. And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

(9) Jer. 16:14. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

15. But, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Jer. 23:3-8, especially verses 3, 4, 6.
" 29:10-14.
" 30:1-24, especially verses 8, 9, 10, 11, 20.
" 31:1-40, especially verses 8, 9, 10, 12, 28, 33, 38.
" 32:36-44, especially verses 37, 39, 40, 41, 42.
" 34:7-17, especially verses 7, 8, 14, 15, 16.
" 44:28.
" 46:27-28.
" 50:4-8.
" 50:17-20.
Ezek. 6:8-10, especially verse 9.
" 20:36-44, especially verses 40, 41, 42, 43, 44.[10]
" 28:24-26, especially verses 25, 26.
" 34:11-31, especially verses 11, 12, 13, 14, 23, 24, 25, 28.
" 36:1-38, especially verses 8, 10, 11, 12, 15, 21, 28, 31, 35, 37, 38.
" 37:1-28, especially verses 11, 12, 14, 16 to 28.
" 39:23-29, especially verses 25, 26, 27, 29.
Chapters 40 to 48 the New Temple.
See the order in which the tribes shall be settled, Ch. 48.
Micah 4:1-7.
" 7:8-20, especially verses 12, 19, 20.[11]

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16. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

(10) Ezek. 20:40. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42. And ye shall know that I *am* the Lord, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44. And ye shall know that I *am* the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

(11) Mich. 7:18. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

19. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Zeph. 3:8-20, especially verses 11, 13, 19, 20.[12]
Zech. 2:4-13.
" 3:1-10, especially verse 9.
" 8:1-23, especially verses 4, 5, 8, 12, 16, 17, 20 to 23.
" 10:5-12, all of them.[13]
" 12:1-14, especially verses 10, 11.
" 13:1-9, especially verses 6, 8, 9.
" 14:1-21, especially verses 11, 16, 20, 21.
Mal. 3:10-12.[14]
Mat. 23:37-39, especially in verse 39, TILL.
Luke 13:34-35, especially in verse 35, UNTIL.
" 21:24, especially UNTIL.
"Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled."
Rom. 11:17-28, especially verses 17, 20, 23 to 28.[15]

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(12) Zeph. 3:19. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

(13) Zech. 10:6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them.

7. And *they* of Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the Lord.

8. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

(14) Mal. 3:11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

(15) Rom. 11:11. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

19. Thou wilt say then, The branches were broken off, that I might be graffed in.

20. Well; because of unbelief they were broken off, and thou

Acts 15:13-16,—very important, as it is the apostle's summary of the prophets.[16]
Psa. 51:18; 102:16.

And now, reader, if you have faithfully studied these passages, or if you have even read them, do you wonder that the great mass of Jews, at the present time, have an abiding faith that they are to be returned to Canaan?

All the orthodox Jews tenaciously cling to this hope; and shall we, who have accepted so much greater light, refuse this overwhelming testimony of the Word? God forbid.

It may be that you say, "These prophesies were fulfilled in the return from Babylon."

Not so, that was the FIRST TIME. But there is to be

A Second Restoration.

"And it shall come to pass in that day, that the Lord shall set His hand AGAIN the SECOND TIME to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

In the first restoration only those who were MINDED came back from Babylon (Ezra 7:13), while many remained both

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standest by faith. Be not high-minded, but fear:

21. For if God spared not the natural branches, *take heed* lest he also spare not thee.

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this *is* my covenant unto them, when I shall take away their sins.

(16) Acts 15:13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

there, and in Egypt and elsewhere. But in the future, or second restoration, not one will be left.

"If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee." Deut. 30:4.

"Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth; EVEN EVERY ONE that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Isa. 43:5-7.

"For thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day; and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel." Ezek. 34:11-13.

"Then shall they know that I am the Lord their God, which caused them to be led into captivity, among the heathen; but I have gathered them unto their own land, and HAVE LEFT NONE OF THEM ANY MORE THERE." Ezek. 39:28-29.

In the first restoration it was only Jews who returned.

In the second, or future restoration, it will be both Judah (the two tribes) and Israel (the ten tribes).*

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. 3:18.

"And I will multiply men upon you, all the house of Israel, EVEN ALL OF IT, and the cities shall be inhabited, and the wastes shall be builded." Ezek. 36:10.

Ezekiel was directed to take two sticks, representing Judah and Joseph, which should be joined and become one stick in his hand, and when the people enquired what it meant, he was directed to say unto them:

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them ONE NATION in

*Except in this place, we use the word Israel in its broader sense, meaning the whole twelve tribes.

the land upon the mountains of Israel; and one king shall be king to them ALL; and they shall be NO MORE two nations, neither shall they be divided into two kingdoms any more at all." Ezek. 37:15-22.

At the first restoration they returned to be overthrown and driven out again. But in the second, they shall return to remain, no more to go out. They shall be exalted and dwell safely, and the Gentile nations shall flow unto them.

Permanent Restoration.

"I will plant them upon their land, and they SHALL NO MORE BE PULLED UP out of their land which I have given them, saith the Lord their God." Amos 9:15.

"And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them: but they shall DWELL SAFELY, and none shall make them afraid." Ezek. 34:28.

"And I will settle you after your old estates, and will do better unto you than at your beginnings:—yea, I will cause men to walk upon you, even my people Israel;—and thou shalt NO MORE HENCEFORTH BEREAVE THEM OF MEN." Ezek. 36:11-12.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shall suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 60:15-16.

All Nations Shall Flow Unto Israel.

"As I LIVE, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.. . . I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." Isa. 49:18, 22, 23.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Mic. 4:1-2.

"Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will also go. Yea, MANY PEOPLE and STRONG NATIONS shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. 8:20-23.

"And it shall come to pass, THAT EVERY ONE THAT IS LEFT OF ALL THE NATIONS which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14:16.

In the first Restoration, because of their blindness, and hard, stony hearts, they rejected and killed Jesus. But in the future Restoration they shall REPENT of all this, and have CLEAN HEARTS, and ACCEPT OF CHRIST, who will be their King.

Look Upon Me.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have PIERCED, AND THEY SHALL MOURN FOR HIM, AS ONE MOURNETH FOR HIS ONLY SON, AND SHALL BE IN BITTERNESS FOR HIM, AS ONE THAT IS IN BITTERNESS FOR HIS FIRST-BORN. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Zech. 12:10-14.

"They shall come with weeping and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their INWARD PARTS, AND WRITE IT IN THEIR HEARTS; and will be their God, and they shall be my people." Jer. 31:9, 10, 33.

The Cleansing of Israel.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you. and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you." Ezek. 36:24-28.

"Neither shall they defile themselves any more with their idols nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children, forever: and my servant David shall be their prince, forever, . . . my tabernacle shall also be with them: yea, I will be their God and they shall be my people." Ezek. 37:23-27.

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise to David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, 'THE LORD OUR RIGHTEOUSNESS.'" [Jehovah, Tsidkenu,] Jer. 23:3-6.

"And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Ezek. 34:23-24.

Nothing has ever yet been built like the temple which Ezekiel describes in chapters 40 to 48, and this includes a

definite description of the location of each tribe, as they shall be settled in this great future restoration. See Ch. 48.

Confusing Israel with the Church.

It would seem that such overwhelming testimony would convince every fair-minded reader, that there is a glorious future restoration in store for Israel. And yet, many say, that we must interpret all this Scripture "spiritually," and they fritter away the point and the force of such explicit declarations, in attempting to apply them to the persecuted Church.

This is a very great error, and we believe it has arisen, principally, from a misunderstanding of Paul's arguments in his epistles. He does not confound Israel with the Church when he says, "They are not all Israel which are of Israel." Nor does he confound the Church with Israel when he makes us children of Abraham by faith; but he demonstrates that we all stand by faith alone. In 1 Cor. 10:32,[17] he makes a clear distinction between the Jews, the Gentiles, and the Church of God.* There are special blessings for the Church, and special blessings for Israel. He plainly shows that not all the natural seed are true Israelites. He only is a Jew who has circumcision of heart in the spirit.[18] And though multitudes of Israel have passed away in unbelief, still Paul distinctly declares that there is a remnant WHICH SHALL BE SAVED.[19] He so loved them that he could sacrifice himself, and even be separated from Christ for their sakes.[20] He saw their future glory, as the

*The Jews who accept Christ in this dispensation become part of the Church. See page 88.

(17) 1 Cor. 10:32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

(18) Rom. 2:29. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

(19) Rom. 9:27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

Rom. 11:5. Even so then at this present time also there is a remnant according to the election of grace.

(20) Rom. 9:3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

natural branches yet to be grafted into their own olive tree, which should be nothing less than life from the dead.[21] Jesus said, in Luke 21:24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And Paul understood this mystery, that when "the fullness of the Gentiles be come in," "there should come out of Zion the Deliverer, who should turn away ungodliness from Jacob." Rom. 11:25-26.

And this is fully confirmed by the following: In Amos 8 and 9, we read of the awful calamities which should come upon Israel. And not until they had been SIFTED AMONG ALL NATIONS would the Lord gather and plant them, and raise up the tabernacle of David that is fallen. When the apostles and elders were gathered in the first council at Jerusalem, considering this same question about Israelites and the Church, the Holy Spirit directed the mind of James to this very prophecy in Amos, to show that during this sifting of Israel, God was to TAKE OUT of the Gentiles a people to His name, and AFTER THIS to build again the tabernacle of David. Acts 15:13-17. So we see that these restoration prophecies can not be applied to the Church, which is first to be TAKEN OUT before Israel and Jerusalem are to be restored.

Again, one of the most specific prophecies of their restoration is addressed, not to the people, but to the MOUNTAINS OF ISRAEL, which leaves no possible doubt as to the LITERAL MEANING intended.[22]

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(21) Rom. 11:15. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?

(22) Ezek. 36:1. Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9. For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10. And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11. And I will multiply upon you man and beast; and they shall increase and bring fruit:

The Day of Jacob's Trouble.

Surely Israel SHALL BE RESTORED; but there is an AWFUL TIME OF TROUBLE awaiting her. Their sins are mountain high. Upon them is the guilt of innocent blood, even the precious blood of Jesus Christ. Mat. 27:25.

The faithful prophet saw it when he wrote:

"And these are the words that the Lord spake concerning Israel and concerning Judah.

"For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:4-7.

"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Ezek. 36:31.

Yes, they shall repent and loathe themselves.
They "shall pass through the sea with affliction."[23]
Many shall die, but the third part shall be saved.

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and I will settle you after your old estates, and will do better *unto you* than at your beginnings; and ye shall know that I *am* the Lord.

(23) Zech. 10:11. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

Ezek. 7:1. Moreover the word of the Lord came unto me, saying,

2. Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

3. Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I *am* the Lord.

8. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense

"And I will bring the THIRD PART through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, it is my people; and they shall say, the Lord is my God." Zech. 13:9.

All this is intimately connected with the coming of Christ, not at the Rapture, but at the Revelation. (See diagram page 72.)

For we read, "When the Lord shall build up Zion, HE SHALL APPEAR IN HIS GLORY." Psa. 102:16.

It is when He appears with His saints (the Church) in flaming fire to execute judgment (2 Thes. 1:7-10; Jude 14) upon the nations and upon Israel, who are the third party in Mat. 25:36, etc.,[24] and who are not to be reckoned among the nations. Nu. 23:9. It is when He sits as a refiner and purifier.

"Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap.

"And he shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I will come near you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Mal. 3:1-5.

"He shall indeed refine Israel in the furnace of af-

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thee for all thine abominations.

9. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the Lord that smiteth.

(24) Mat. 25:40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

fliction."[25] And they shall arise and shine, for THEIR LIGHT SHALL COME.[26]

> Arise and shine in youth immortal,
> Thy light is come, thy King appears!
> Beyond the centuries' swinging portal,
> Breaks a new dawn—THE THOUSAND YEARS!

We might fill a book with comments upon how Israel shall be restored, but all we have desired to do was to show that it is an incontrovertible fact of prophecy, and that it is intimately connected with our Lord's appearing, and this we trust we have satisfactorily accomplished.

The detail of the manner of their restoration, and of their repentance and acceptance of Christ, is not so important to us. For those who are of the Church are to be taken away first, in the Rapture, and escape all these things through which Israel must pass.[27]

True, many have found the study of this detail a rich blessing, and we give the result which one has reached on pages 187 to 195, and yet we believe that we cannot now discern the order of these things so clearly as Israel will in the great rush of events, after the Church is taken away, and when the Book is more completely unsealed and opened. Dan. 12:4.

It is enough for us to know that it will be in the LATTER DAYS (Isa. 2:2) that Antichrist is to be revealed and destroyed by Jesus the King of the Jews, who is coming (2 Thes. 2:8), and that Israel, His people, "are at hand to come." Ezk. 36:8.

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(25) Isa. 48:10. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

Psa. 66:10. For thou, O God, hast proved us: thou hast tried us, as silver is tried.

(26) Isa. 60:1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at *thy* side.

(27) Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

CHAPTER XVI.

The Study of Prophecy.

It may be you disapprove the study of prophecy, because Jesus said: "But of that day and hour knoweth no man" (Mat. 24:36), and, "It is not for you to know the times or the seasons which the Father hath put in his own power." Acts 1:7.

Dear reader! do not conceive that the study of prophecy consists merely in the setting of dates or forecasting future events. For wise reasons the Master has withheld from us "the day and the hour" when He will come, but He called the Pharisees hypocrites, because they could not discern the signs of the times, and He has commanded us to WATCH, and he has pronounced a blessing upon the study of prophecy.[1]

Peter exhorts us to GIVE HEED unto the sure word of prophecy.[2] "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

The greater part of this Scripture consists of prophecy, and if Christians would give more attention to it, they would not find themselves distracted from present service, but "they would find much light thrown on their present path, much practical encouragement given to their ministry." Their faith would rest upon a broader and deeper comprehension of God's character and ways, and their spiritual horizon would stand out in clearer outline than before.

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(1) Rev. 1:3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

Rev. 22:7. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

Luke 11:28. But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

(2) 2 Pet. 1:19. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.

"But to perceive and understand all this requires much more than a surface study of Scripture, or the mere forecasting of future events. It must be read in its profounder teachings, in those wonderful depths of meaning that underlie its illustrations, its metaphors, its history, as well as sparkle up to the sunlight, in its bright prophetic announcement of coming glory." Such a study of God's word will be found of paramount importance to meet the skepticism of the day, "for it furnishes us out of God's own armory, and trains us in His school of warfare." See how God uses prophetic truth to confound the philosophers and skeptics.[3] And He points to the prophecies fulfilled as an assurance of the accomplishment of the new things declared by Him. "Before they spring forth I tell you of them."[4] And He sets forth Israel as the WITNESSES before all nations of the Word He has declared and that He is God.[5]

And such they are to-day.

Prophecy is their history.

Who but God could thus preserve them?

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(3) Isa. 41:21. Produce your cause, saith the Lord; bring forth your strong *reasons*, saith the King of Jacob.

22. Let them bring *them* forth, and show us what shall happen: let them show the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23. Show the things that are to come hereafter, that we may know that ye *are* gods; yea, do good, or do evil that we may be dismayed, and behold *it* together.

(4) Isa. 42:8. I *am* the Lord; that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

(5) Isa. 43:9. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11. I, *even* I, *am* the Lord; and besides me *there is* no saviour.

12. I have declared, and have saved, and I have showed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the Lord, that I *am* God.

Who but God could foretell their history?

"This weapon alone out of God's armory can cut through all the sophistries and opposition of men."

God forbid then that we should despise prophecies. 1 Thes. 5:20. (προφητείας—Prophecies.)

"O Earth, Earth, Earth, hear the Word of the Lord." Jer. 22:29.

CHAPTER XVII.

A Practical Doctrine.

We have asserted that this truth of the coming of the Lord is eminently practical. In proof of this, we here append the following references, to show how Jesus and the Apostles used the prophecies of His coming again as a motive to incite us.

1. To watchfulness,—Mat. 24:42-44; 25:13; Mark 13:32-37; Lu. 12:35-38; Rev. 16:15.
2. To Sobriety,— 1 Thes. 5:2-6; 1 Pet. 1:13; 4:7; 5:8.
3. To repentance,— Acts 3:19-21; Rev. 3:3.
4. To fidelity,— Mat. 25:19-21; Lu. 12:42-44; 19:12-13.
5. Not to be ashamed of Christ,— Mar. 8:38.
6. Against worldliness,— Mat. 16:26-27
7. To moderation or mildness,— Phil. 4:5.
8. To patience,— Heb. 10:36-37; James 5:7-8.
9. To mortification of fleshly lusts,— Col. 3:3-5.
10. To sincerity,— Phil. 1:9-10.
11. To the practical sanctification of the entire being,— 1 Thes. 5:23.
12. To ministerial faithfulness,— 2 Tim. 4:1-2.
13. To induce obedience to the Apostle's injunctions,— 1 Tim. 6:13-14.
14. To pastoral diligence and purity,— 1 Pet. 5:2-4.
15. To purify ourselves,— 1 John 3:2-3.
16. To abide in Christ,— 1 John 2:28.
17. To endure manifold temptations and the severest trial of faith,— 1 Pet. 1:7.
18. To bear persecution for the sake of our Lord,— 1 Pet. 4:13.
19. To holy conversation and godliness,— 2 Pet. 3:11-13.
20. To brotherly love,— 1 Thes. 3:12-13.
21. To keep in mind our heavenly citizenship,— Phil. 3:20-21.
22. To love the second coming of Christ,— 2 Tim. 4:7-8.
23. To look for Him,— Heb. 9:27-28.

24. To confidence that Christ will finish the work,— Phil. 1:6.
25. To hold fast the hope firm unto the end,— Rev. 2:25; 3:11.
26. To separation from worldly lusts and to live Godly,— Titus 2:11-13.
27. To watchfulness because of its suddenness,— Lu. 17:24-30.
28. To guard against hasty judgment,— 1 Cor. 4:5.
29. To the hope of a rich reward,— Mat. 19:27-28.
30. To assure the disciples of a time of rejoicing,— 2 Cor. 1:14; Phil. 2:16; 1 Thes. 2:19.
31. To comfort the apostles in view of Christ's departure from them,— John 14:3; Acts 1:11.
32. Practical faith in the second coming, is a crowning grace and assurance of blamelessness in the day of the Lord,— 1 Cor. 1:4-8.
33. It is the principal event for which the believer waits,— 1 Thes. 1:9-10.
34. It is declared to be the time of reckoning with the servants,— Mat. 25:19.
35. Of judgment for the living nations,— Mat. 25:31-46.
36. Of the resurrection of the saints,— 1 Cor. 15:23.
37. Of the manifestation of the saints,— 2 Cor. 5:10; Col. 3:4.
38. It is declared to be the source of consolation to those who sorrow over the dead who sleep in Jesus,— 1 Thes. 4:14-18.
39. It is declared to be the time of Tribulation to unbelievers,— 2 Thes. 1:7-9.
40. It is proclaimed every time the Lord's Supper is celebrated,— 1 Cor. 11:26.

Such are some of the uses made of this doctrine in the New Testament. It is employed to arm the appeals, to point the arguments, and to enforce the exhortations. What is there more PRACTICAL in any other doctrine? We would that we had space to give the passages referred to in full. But it will be a greater blessing to you, dear reader, if you will go to the Word and search them out.

We have made no distinction between those passages which refer to the Rapture, and those which refer to the Revelation, both classes being equally used as a motive for the practical purposes mentioned.

The following outline and arrangement of Scripture has been taken principally from a little pamphlet published in London. It is a concise view of the pre-millennial coming, with plain proof-texts of the same, conveniently arranged for reference and study. As the texts cited are necessarily brief, it will be found of great profit to read the context of each in the Word.

In connection with the diagrams on pages 72 and 225, we believe it will enable every prayerful reader to apprehend the order of events that pertain to the coming of Christ, both as THE BRIDEGROOM and as THE KING.

CHAPTER XVIII.

THE COMING OF THE LORD

And Some Subsequent Events in Their Connection with the Church's Future.

"Howbeit, when He, the Spirit of truth is come, ... He will show you things to come." John 16:13.

THE LORD'S PROMISE.	"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Jno. 14:2, 3.
	"I go away, and come again unto you." Jno. 14:28.
	"A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father." Jno. 16:16.
	"I will see you again, and your heart shall rejoice." Jno. 16:22.
His Faithfulness.	"The Lord is not slack concerning His promise." 2 Pet. 3:9.
	"Let us hold fast the confession of our hope (*a*) without wavering; for He is faithful that promised; . . . and so much the more as ye see the day approaching." He. 10:23, 25.
	"For yet a little while, and He that shall come will come, and will not tarry." He. 10:37.
	"The coming of the Lord draweth nigh." James 5:8.
	"Surely I come quickly: Amen." Rev. 22:20.
The Hope of the Church.(*b*)	"Unto them that look for Him shall He appear the second time, without sin, unto salvation." He. 9:28.

(a) So the Greek.
(b) All believers of the present dispensation. 1 Co. 12:12, 13, 27.

"Our conversation (b) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Ph. 3:20.

"Waiting for the adoption, to-wit, the redemption of our body." Rom. 8:23.

"Waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

"Looking for that blessed hope." Ti. 2:13.

"The patient waiting for Christ." 2 Th. 3:5.

"To wait for His Son from heaven, whom He raised from the dead, even Jesus." 1 Th. 1:10.

THE RAPTURE.

THE COMING of the LORD as the Bridegroom, into the Air, for His Church. (c)

"The Lord Himself (d) shall descend from heaven with a shout, (e) with the voice of the archangel and with the trump of God." (f) 1 Th. 4:16.

"At the last trump (f); for the trumpet shall sound." 1 Cor. 15:52.

"Them also which sleep in Jesus will God bring with him." (g) 1 Th. 4:14.

The Dead in Christ raised.

"The dead in Christ shall rise first." 1 Th. 4:16.

"In Christ shall all be made alive. . . . They that are Christ's at His coming." 1 Cor. 15:22, 23.

"The dead shall be raised incorruptible." 1 Cor. 15:52.

"Raised in incorruption; . . . raised in glory; . . . raised in power; . . . raised a spiritual body." 1 Cor. 15:42-44.

(b) Or "Citizenship," see Jno. 17:16; Ep. 2:19; He. 11:10, 13, 16; 12:22.

(c) "Watch, therefore; for ye know not what hour your Lord doth come." Mk. 13: 32, 37; 1 Th. 5:6.

(d) That is, personally, yet seen by none but believers; vide Jno. 14:19; Acts 1:3, 4, 9; 9:7; 10:40, 41; 1 Co. 15: 5-8.

(e) Understood by those only to whom addressed; see Jno. 12:28, 29; Ac. 9:4, 7.

(f) The trumpet sounded twice when the Lord descended upon Sinai, see Ex. 19:11, 17. And so when He descends to take the church unto Himself, at its first sounding the dead in Christ will be raised, and at its last sounding, the living saints will be changed.

(g) The Old Testament saints also will doubtless at this time receive their glorified bodies, see Heb. 11:39, 40.

Living Believers Changed.

"We which are alive, and remain unto the coming of the Lord, shall not prevent (*a*) them which are asleep." 1 Th. 4:15.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye. . . . and we shall be changed." (*b*) 1 Cor. 15:51, 52.

"The Lord Jesus Christ . . . shall change our vile body, (*c*) that it may be fashioned like unto His glorious body." Ph. 3:20, 21.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:49.

"For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53.

Both Caught up into the Clouds. (*d*)

"Then we which are alive and remain, shall be caught up together, with them in the clouds, to meet the Lord in the air." 1 Th. 4:17.

"The coming of our Lord Jesus Christ, and . . . our gathering together unto Him." 2 Th. 2:1.

To be Ever with the Lord.

"So shall we ever be with the Lord." 1 Th. 4:17.

"That where I am, there ye may be also." Jno. 14:3.

"Where I am, there shall also my servant be." Jno. 12:26.

"With me where I am; that they may behold my glory." Jno. 17:24.

"They shall never perish." Jno. 10:28.

"Because I live, ye shall live also." Jno. 14:19.

"That we should live together with Him." 1 Th. 5:10.

"An . . . eternal weight of glory." 2 Cor. 4:17.

"Eternal inheritance." He. 9:15; 1 Pet. 1:4.

"He (*e*) shall go no more out." Rev. 3:12.

(a) That is, 'Anticipate' or 'go before.'
(b) "Then . . . . Death is swallowed up in victory," 1 Co. 15:54; and "Mortality swallowed up of life." 2 Co. 5:4.
(c) The body of our "humble" or "low estate," Lu. 1:48; Ac. 8:33; Ph. 2:8.
(d) "The redemption of the purchased possession." Ro. 8:23; Ep. 1:14.
(e) The overcomer, Re. 3:12; 1 Jno. 5:4, 5.

The JUDGMENT SEAT of Christ. (*b*)

"We (*c*) must all appear before the judgment seat of Christ; that every one may receive the things done, in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

"We (*c*) shall all stand before the judgment seat of Christ; . . . every one of us shall give account of himself to God." Rom. 14:10-12.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Manifestation of Works.

"Every man's work shall be made manifest: . . . and the fire shall try every man's work of what sort it is." 1 Co. 3:13.

"Therefore judge nothing before the time, until the Lord come, who both will bring to the light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Co. 4:5.

Whether Good

"If any man's work abide which he hath built thereupon, (*d*) he shall receive a reward." 1 Co. 3:14.

"Whatsoever good thing (*e*) any man doeth, the same shall he receive of the Lord." Ep. 6:8.

or Bad.

"But he that doeth wrong shall receive for the wrong which he hath done." Col. 3:25.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; (*f*) yet so as by fire. . . . For the temple of God is holy which temple ye are." 1 Cor. 3:15-17.

Reward.

"Every man shall receive his own reward according to his own labor." 1 Cor. 3:8.

"The prize of the high calling." Ph. 3:14.

"The reward of the inheritance." Col. 3:24.

"The kingdom." Jas. 2:5.

"The crown of life." Jas. 1:12; Rev. 2:10.

(b) For Christians only, in reference to service. Ro. 14: 4, 10, 12.

(c) "The church, the saints." 2 Co. 1:1.

(d) The foundation, "which is Jesus Christ." Isa. 28:16; 1 Co. 3:11.

(e) "Service as to the Lord." Ep. 6:7.

(f) "No condemnation." Jno. 5: 24; Ro. 8:1.

"A crown of Righteousness." 2 Tim. 4:8.
"A crown of glory." 1 Pet. 5:4.
"An incorruptible" (crown). 1 Cor. 9:25.
"The things which God hath prepared." 1 Cor. 2:9.
"And then shall every man have praise of God. 1 Cor. 4:5.

The MARRIAGE of the Lamb and the Church.

"The marriage of the Lamb is come, and his wife (a) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19:7, 8.

"Christ also loved the Church, and gave Himself for it, . . . that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

[The Tribulation, or Time between the Rapture and the Revelation in which there will be a period of seven years, (1) at the commencement of which those Jews who shall have returned to their land in unbelief, (2) and have rebuilt or be rebuilding their temple, (3) enter into a seven-years' covenant with the Antichrist. (4) On the expiration of three and a half years he is revealed in his true character as the Man of Sin, (5) kills the two witnesses who had been prophesying during that time, (6) stops the daily sacrifice which had been resumed, (7) and has his own Image set up in the Holy Place. (8) The Devil and his angels are cast out into the earth, having great wrath, because their time is short. (9) Then follow, during the last three and a half years (10) the treading under foot of the holy city (11) and the time of the "great tribulation, such as was not since the beginning of the world, no, nor ever shall be," (12) which, under the Antichrist (13) and his Prophet, (14) shall come upon all the world; (15) the penalty of death being suffered by as many as refuse to worship the Image of the Beast, (16) and unparalleled persecution undergone by all who have not received his mark. (17) A third part of the Jews in the land are brought through this time of trouble, (18) and are gathered by the Lord into Jerusalem, (19) to be purged of their dross. (20) The

(a) "Christ and the church." Ep. 5:32.
(1) Dan. 9:27; Rev. 11:3, 7 with 13:5.
(2) Isa. 6:13; 17:10, 11; 18:4, 5; 66:3, 4.
(3) Isa. 66:1, 2; Rev. 11:1, 2.
(4) Dan. 9:27; Jno. 5:43.
(5) Dan. 9:27; 2 Th. 2:3; Rev. 11:7; 13:1.
(6) Rev. 11:3-7.
(7) Dan. 9:27; 11:31; 12:11.
(8) Mat. 24:15; 2 Th. 2:4; Rev. 13:14, 15.
(9) Rev. 12:7-12.
(10) Dan. 7:25; 9:27; Rev. 13:5.
(11) Dan. 9:26; Lu. 21:24; Rev. 11:2.
(12) Jer. 30:7; Dan. 12:1; Mat. 24:21; Rev. 13:14, 17.
(13) Dan. 7:21, 25; 2 Th. 2:2; Rev. 13:1, 8.
(14) Rev. 13:11, 17; 19:20.
(15) Rev. 3:10.
(16) Rev. 13:15; 20:4.
(17) Rev. 13:16, 17.
(18) Zec. 13:8, 9.
(19) Eze. 22:19.
(20) Isa. 1:21-25; 4:4; Eze. 22: 17-22; Zep. 1:12, 13; Zec. 13:9.

nations are assembled against the city; which is taken by them, great suffering being inflicted upon the inhabitants, half of whom are carried into captivity. (21) The remnant no more again stay upon him that smote them, but stay upon the Lord, the Holy One of Israel, in truth. (22) The kings of the earth are gathered to battle against Jehovah and against his Anointed. (23) Then shall the Lord go forth, (24) with his saints, for the destruction of his enemies and the deliverance of his people. (25)]

THE COMING of the LORD, as King to the Earth.

The Revelation.

"THIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"And His feet shall stand in that day upon the mount of Olives." Zech.14:4.

"Immediately after the tribulation of those days . . . they shall see the Son of man coming in the clouds of heaven, with power and great glory."
Mat. 24:29, 30. (Mk. 13:26; Lu. 21-27.)

"Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
Mk. 14:62. (Mat. 26:64.)

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

"And they shall look upon me whom they have pierced." Zech. 12:10.

"The Lord Jesus shall be revealed from heaven with His mighty angels."
2 Thes. 1:7. (Mat. 25:31.)

"And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True."
Rev. 19:11.

"Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."
Isa. 26:21. (Mi. 1:3.)

"The Redeemer shall come to Zion, and unto them that turn from transgressions in Jacob." Isa. 59:20.

"Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zec. 2:10.

(21) Zec. 14:2.
(22) Isa. 4:3; 10:20, 21; 17:6-8; Jer. 2:27; Hos. 5:15; Zec. 13:9.
(23) Ps. 2:1-3; Rev. 16:14, 16; 17:14; 19:19.
(24) Isa. 13:3-6; 26:21; Zec. 14:3.
(25) Isa. 50:2; 66:5, 6; Hos. 5: 15; Zec. 12:9, 10; Mal. 4:1-3; Lu. 21:28.

Together with the Church

"And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean." (*a*) Rev. 19:14.

"They that are with Him are called, and chosen and faithful." (*b*) Rev. 17:14.

"The LORD my God shall come, and all the saints with thee." Zech. 14:5.

"Behold the Lord cometh with ten thousand of His saints." Jude 14.

"The coming of our Lord Jesus Christ with all his saints." 1 Thes. 3:13.

"When Christ, who is our life, shall appear, then shall ye (*c*) also appear with Him in glory." Col. 3:4.

"When He shall appear, we shall be like Him." 1 Jno. 3:2.

"The manifestation of the sons of God." Rom. 8:19.

[The power of the Antichrist is broken and destroyed by the voice of the Lord; (1) he and the False Prophet are taken and cast alive into the lake of fire burning with brimstone, (2) and the ten allied kings and their armies are slain by the sword proceeding out of the mouth of the King of Kings. (3) The Devil is bound for a thousand years in the bottomless pit, (4) during which time the martyrs under the Antichrist, who shall have been raised as the completion of the first resurrection, will reign over the earth with the Lord Jesus and their fellow-saints. (5)]

The Resurrection of LIFE. (*a*)

"AND I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, (*b*) and which had not worshipped the beast, neither his image, neither had received His mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

"Shall come forth; they that have done good, unto the resurrection of life." Jno. 5:29.

(a) "The fine linen is the righteousness of saints," Rev. 19:8.

(b) "Called," Those "whom he did foreknow," Rom. 8:29-30; Mat. 7:23; Rev. 1:6. "Chosen," Ep. 1:4. "Faithful," Ep. 1:1.

(c) "The saints," Col. 1:2.

(1) Isa. 11:4; Dan. 7:11; 2 Th. 2:8.

(2) Isa. 30:31, 33; Rev. 17:8; 19:20.

(3) Ps. 2:4, 5; 110:5; Zec. 12:9; Rev. 17:14; 19:21.

(4) Rev. 20:2-3.

(5) Rev. 20:4-6.

(a) For the rest of the dead, see Rev. 20:5.

(b) Under Antichrist, Rev. 6:9; 13:15.

"Shall awake, . . . to everlasting life." Dan. 12:2.

"This is the first resurrection." (c) Rev. 20:5.

THE LORD REIGNS over the Earth.

"And in the days of these kings (d) shall the God of heaven set up a kingdom which shall never be destroyed." Dan. 2:44.

"I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23:5.

"And the Lord God shall give unto him the throne of his father David." Lu. 1:32. (Isa. 9:7.)

"My king upon my holy hill of Zion." Ps. 2:6.

"The Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients, gloriously." Isa. 24:23. (Mi. 4:7.)

"The king of Israel, even the LORD is in the midst of thee." Zep. 3:15.

"He must reign till He hath put all enemies under his feet." (e) 1 Cor. 15:25.

"Yea, all kings shall fall down before Him; all nations shall serve Him." Ps. 72:11.

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Rev. 11:15.

"He shall have dominion also from sea to sea and from the river unto the ends of the earth." Ps. 72:8. (Zec. 9:10.)

"And the Lord shall be king over all the earth; in that day there shall be one LORD, and His name one." Zec. 14:9.

With His BRIDE, the Church.

"King of kings, and Lord of lords." Rev. 19:16.

"We shall also reign with Him." 2 Tim. 2:12.

"Heirs of God, and joint-heirs with Christ; . . . glorified together." Rom. 8:17.

(c) Including, "Christ the first fruits; afterward they that are Christ's at his coming," the Ingathering, 1 Cor. 15: 23; and here the martyrs under Antichrist (the Gleanings), Rev. 20:4.

(d) Antichrist and the allied kings, Dan. 7:24; Rev. 17: 12-13.

(e) "Unto me every knee shall bow," Isa. 45:23; Ph. 2:9, 11.

"To him that overcometh will I grant to sit with me in my throne."
Rev. 3:21.

"Thou . . . hast made us unto our God kings and priests; and we shall reign on (a) the earth." Rev. 5:9, 10.

"Kings and priests unto God and His Father." Rev. 1:6.

"The Father . . . who hath translated us into the kingdom of His dear Son." Col. 1:12, 13.

"And I saw thrones, and they (b) sat upon them, and judgment was given unto them." Rev. 20:4.

"The saints shall judge the world." 1 Cor. 6:2.

[The Kingdom having been set up, and all that offend gathered out of the land, (1) the Lord Jesus judges first his own people, the Jews, as to their fidelity to him, (2) and then the nations on earth as to their treatment of his people in their trouble. (3) The ten tribes of Israel, after purification, (4) are brought into the land (5) and together with the two tribes of Judah become one nation. (6) The Lord makes the new covenant with his people, Israel and Judah, (7) forgiving their iniquity, and remembering their sin no more; (8) while punishments are visited by him upon his enemies, (9) including Gog and his armies, (10) who are overthrown and destroyed. (11) The Jewish people come into possession of the full extent of their land (12) according to promise, (13) including the Great Desert, which "blossoms as the rose." (14) The temple (15) and the city (16) are rebuilt after the Divine plan; and the Levitical sacrifices and form of worship are with some modifications re-established. (17) Nothing shall hurt or destroy in all the holy mountain. (18) The Lord sets his hand again the second time to recover the remnant of his people, both Israel and Judah, from the four corners of the earth. (19) Jerusalem is made a praise, the

(a) Or, Over.
(b) The saints, "the armies which were in heaven," Rev. 19:8, 14.
(1) Isa. 13:9; 33:14; Mat. 13:30, 41.
(2) Mat. 25:14-30; Lu. 19:12-27.
(3) Joel 3:2, 12; Mat. 25:31-46; Acts 17:31.
(4) Eze. 20:33-38; Am. 9:9, 10.
(5) Isa. 49:12-23; Eze. 20:40-42; 36:24; Am. 9:14, 15.
(6) Isa. 11:13; Eze. 37:16-24; Hos. 1:11.
(7) Jer. 31:31-33; 32:40; 50:4, 5; Eze. 37:26; Ro. 11:26, 27; He. 8:8-11.
(8) Isa. 60:21; Jer. 31:34; 33:8; 50:20; Eze. 36:25-33; Mic. 7: 18, 19; Heb. 8:12.
(9) Isa. 2:17-21; 26:9; 34:2; Eze. 28:26; Mic. 5:15; Nah. 1:8.
(10) Eze. 38:1-17.
(11) Eze. 38:18 to 39:21.
(12) Eze. 47:13 to 48:29.
(13) Gen. 15:18; Deu. 11:24; Josh. 1:4.
(14) Isa. 32:15; 35:1, 2; 51:3; Eze. 36:33-36.
(15) Eze. 40:1 to 43:17.
(16) Isa. 60:10; Jer. 31:38, 40; Eze. 48:15-17. 30-35; Zec. 14:10, 11.
(17) Eze. 43:18 to 46:24; Mal. 3:3, 4.
(18) Isa. 11:6-9; 33:24; 35:9; 55:13; 65:25; Eze. 34:25; Hos. 2:18; Rev. 22:3.
(19) Isa. 11:11, 12; Jer. 50:4-5; Eze. 39:25, 28.

joy of the whole earth. (20) The Lord in her midst (21) is her glory and everlasting light; there shall be no night there. (22) All nations go to worship the King and keep the feast of tabernacles. (23) The earth is full of the glory of the Lord. (24)]

The Heavenly City, the Home of the Bride.

"And there came unto me one of the seven angels . . . saying, Come hither, I will shew thee the bride, the Lamb's wife. And he . . . shewed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9-10.

"The city of my God, which is New Jerusalem, which cometh down out of heaven, from my God." Rev. 3:12.

Its Magnitude and Beauty.

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21:12.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14.

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Rev. 21:18.

"And the foundations of the wall of the city were garnished with all manner of precious stones." Rev. 21:19.

"And the twelve gates were twelve pearls; every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass." Rev. 21:21.

Its Glory and Purity.

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:22, 23.

"Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21:11.

(20) Ps. 48:2; Isa. 1:26; 60:14; 62:7; 65:18; Jer. 31:23; Zec. 8:3.
(21) Eze. 48:35; Joel 3:17, 21; Zeph. 3:15-17; Zec. 2:10.
(22) Isa. 60:19, 20; Zec. 2:5; Rev. 22:5.
(23) Isa. 2:1-3; Jer. 3:17; Mic. 4:2; Zec. 8:20-22, 14:16-19.
(24) Num. 14:21; Ps. 72:19; Isa. 11:9; Hab. 2:14.

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it." Rev. 21:24-26.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of Life." Rev. 21:27.

[On the expiration of the Millennium, or thousand years, Satan being loosed from his prison for a little season, (1) goes out to deceive the nations in the four quarters of the earth, Gog and Magog, and to gather them together to battle. (2) They compass the camp of the saints and the beloved city, (3) but fire from God out of heaven devours them, (4) and the Devil who deceived them is cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and shall be tormented day and night forever and ever. (5)]

The JUDGE of all the Earth.

"And I saw a great white throne, and Him that sat on it." Rev. 20:11.

"The Lord Jesus Christ, who shall judge the quick and the dead." 2 Tim. 4:1.

"He which was ordained of God to be the Judge of quick and dead. Ac. 10:42. (1 Pe. 4:5.)

"The Father . . . hath committed all judgment unto the Son." Jno. 5:22.

"And I saw the dead (*a*) small and great stand before God" (*b*) Rev. 20:12.

The Resurrection of Damnation.

"And the sea gave up the dead which were in it and death and hades (*c*) delivered up the dead which were in them." Rev. 20:13.

"Shall come forth . . . they that have done evil, unto the resurrection of damnation." Jno. 5:29.

"Shall awake . . . to shame and everlasting contempt." Dan. 12:2.

The Last Judgment.

"And the books were opened; and another book was opened, which is the book of life; and the dead were judged out of

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(1) Re. 20:3-7. (2) Re. 20:8. (3) Jerusalem, see Isa. 4:3. (4) Re. 20:9. (5) Re. 20:10.

(a) Those who had no part in the first resurrection, see Rev. 20:5, 6.

(b) "The Son," see Jno. 5:22; Rom. 2:16.

(c) So the Greek.

those things which were written in the books, according to their works."
Rev. 20:12.

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

"The lake which burneth with fire and brimstone; which is the second death."
Rev. 21:8.

The Last Enemy.

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

"And death and hades (c) were cast into the lake of fire. This is the second death." Rev. 20:14.

Heaven and Earth pass away.

"Heaven and earth shall pass away."
Mark 13:31.

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. (a) . . The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."
2 Pe. 3:10-12.

"The heavens shall vanish away like smoke, and the earth shall wax old like a garment." Isa. 51:6.

"They shall perish . . . they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1:11-12.

"From whose face the earth and the heaven fled away; (b) and there was found no place for them." Rev. 20:11.

New Heavens and New Earth.

"And he that sat upon the throne said, Behold, I make all things new."
Rev. 21:5.

"Behold, I create new heavens and a new earth." Isa. 65:17.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

"New heavens and a new earth, wherein dwelleth all righteousness."
2 Pe. 3:13.

(c) So the Greek.
(a) Compare Gen. 6:11, 13; 9, 11, 16 with Isa. 24:5; 2 Pet. 3:7.
(b) See also Ps. 68:8; Nah. 1:5; and Job 15:15; 25:5.

GOD ALL IN ALL.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." 1 Cor. 15:24.

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be all in all." 1 Cor. 15:28.

The Lamb's Wife.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (a) Rev. 21:2.

GOD Dwells with Men.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:3-4.

(a) "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. 2:7.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 9, 10.

"Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. 5: 5.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3: 21.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:14.

REFERENCES.

For convenience we give the following references to some of the *principal* passages which refer to our Lord's return, in the consecutive order in which they occur in the Word, together with catch words to distinguish the same:

Deut. 33:2.	—Mt. Sinai, Mt. Seir, Transfiguration and Second Coming.
Psa. 2.	—The Son's possession, etc.
" 67:4.	—Judge and govern the nations.
" 96:10-13.	—The Lord cometh to judge.
" 98:9.	—The Lord cometh to judge.
" 102:16.	—Build up Zion and appear in glory.
Dan. 7:13.	—Son of man cometh to possess the kingdom.
Hos. 6:3.	—He comes as the latter and former rain.
Zech. 12:10.	—Israel SEE and accept Christ.
" 14:4.	—He stands upon the Mount of Olives.
" 14:5.	—Comes with the saints.
Mat. 16:26-27.	—Shall come in glory of His Father.
" 19:28.	—Sit in throne of His glory.
" 24.	—The three questions answered.
" 25:1-12.	—The Bridegroom.
" 25:13-30.	—Judgment of Servants.
" 25:31-46.	—Judgment of Nations.
" 26:64.	—Coming in the clouds of heaven.
Mark 8:38.	—Of Him, Son, be ashamed when He cometh.
" 13.	—The three questions answered.
" 14:62.	—Coming in the clouds of heaven.
Luke 9:26.	—Of Him, Son, be ashamed when He cometh.
" 12:35-48.	—Loins girded—lights burning.
" 17:20-37.	—Noah, Lot, etc.
" 18:8.	—Little faith on earth.
" 19:11-28.	—Gone to receive kingdom and return. The ten talents.
" 21.	—The three questions answered.

Jno. 1:51. —Heaven open, angels descending.
" 14:3. —The promise. Come and receive you.
" 14:18. —I will come to you.
" 14:28. —Go away and come again.
" 21:22. —If he tarry till I come.
Acts 1:10-11. —The same Jesus come again.
" 3:19-21. —The times of refreshing.
1 Cor. 1:4-8. —Waiting for the coming.
" 4:5. —Judge nothing until Lord come.
" 11:26. —Communion, till He come.
" 15:23. —Order of Res.—Christ's at His coming.
" 16:22. —Anathema Maran-atha.
2 Cor. 1:14. —Rejoicing in the day of Lord.
Phil. 1:6-10. —Till the day of Christ.
" 2:16. —Rejoicing in the day of Christ.
" 3:11. —Resurrection from among the dead.
" 3:20-21. —Citizenship—Looking for the Savior.
" 4:5. —The Lord is at hand.
Col. 3:3-5. —Appearing with Him.
1 Thes. 1:9. —Wait for His Son from heaven.
" 2:19. —Hope, joy, crown at His coming.
" 3:13. —Unblamable, at the coming.
" 4:13-18. —The Rapture.
" 5:1-10. —Times and seasons—night and day.
" 5:23. —Blameless unto the coming.
2 Thes. 1:7-10. —Revealed in flaming fire.
" 2:1-8. —That wicked destroyed with the brightness of His coming.
1 Tim. 6:13-15. —Keep the commandment until the appearing.
2 " 4:1. —Judge, at appearing and kingdom.
" 4:8. —Crown for all that love His appearing.
Tit. 2:11-15. —The blessed hope and glorious appearing.
Heb. 9:24-28. —The three appearings.
" 10:22-24. —Faith, hope, love.
" 10:25. —Day approaching.
" 10:35-37. —Patience, a little while.
James 5:7-8. —Be patient unto the coming—early and latter rain.

1 Pet. 1:7.	—Trial of faith.
" 1:13.	—Hope to the end.
" 4:13.	—When His glory shall be revealed.
" 5:1-4.	—When the Chief Shepherd shall appear.
2 Pet. 3.	—Scoffers—The day of the Lord.
1 John 2:28.	—When He shall appear we may have confidence.
" 3:2-3.	—Now sons—shall be like Him—hath this hope—purifieth himself.
2 John 7.	—Coming in the flesh.
Jude 14:15.	—The Lord cometh with saints to execute judgment.
Rev. 1:7.	—Behold He cometh with clouds.
" 2:25.	—Hold fast till I come.
" 3:3.	—If not watch, come on thee as a thief.
" 3:10-11.	—Keep thee from the hour of temptation—Behold I come quickly.
" 14:14-16.	—The earth reaped.
" 16:15.	—Behold, I come as a thief—Blessed is he that WATCHETH.
" 22:20.	—Even so come Lord Jesus.

CHAPTER XIX.

Anathema or Comfort.

There are several passages which convey a very solemn import in connection with this subject, especially two, which we mention, as follows: One occurs in the salutation of Paul, 1 Cor. 16:22. Before he pronounces the BLESSING, he excludes those who do not love Jesus, in the following words: "If any man love not the Lord Jesus Christ, let him be

Anathema Maran-Atha!"

Anathema means accursed, condemned, devoted to destruction.

Maran-atha means, the Lord cometh.

Let him be accursed—the Lord cometh.

It is easy now, while the long suffering of God waits[1] for men to reject, despise and hate the Lord Jesus. But JESUS IS COMING, and woe be unto them who now reject Him, "when once the Master of the house is risen up and hath shut to the door."[2] Paul understood this, and therefore he says, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22), "from the

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(1) 1 Pet. 3:19. By which also he went and preached unto the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

2 Pet. 3:9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

(2) Luke 13:25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

Mark 13:35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

wrath to come." 1 Thes. 1:10. O! that men would "seek the Lord while He may be found,"[3] and "flee from the wrath to come."[4]

The other passage is in 2 John 7: "For many deceivers have entered into the world, who confess not that Jesus Christ is come (coming) in the flesh. This is a deceiver and an Antichrist." The correct rendering of ἐρχόμενον (erkomenon) is COMING. Jesus was especially called the "Coming One."[5] But these deceivers denied the incarnation—the coming of Christ in the flesh—either past or future. See Alford, also Jamieson, Fausset and Brown.

This, then, is of special significance. He that denies

Jesus Christ's Coming in the Flesh

is a deceiver and an Antichrist. That is, he is possessed of the same spirit, which will ultimately find its personification in the GREAT PERSONAL ANTICHRIST.

It is lamentable that this passage has been so improperly translated in our version. It is such a strong assertion that Jesus is coming in the flesh, that it would doubtless have prevented much of the unwarrantable "spiritualizing" of Scripture, which has prevailed so largely.

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(3) Isa. 55:6. Seek ye the Lord while he may be found, call ye upon him while he is near.

Also 2 Cor. 6:2.

(4) Mat. 3:7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

(5) Mat. 11:3. And said unto him, Art thou he that cometh, or look we for another?

Heb. 10:37. For yet a very little while, he that cometh shall come, and shall not tarry.

Rev. 1:7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev. 4:8. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy, *is* the Lord God, the Almighty, who was and who is and who is to come.

John 6:14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

Jesus is coming HIMSELF at the Rapture,[6] to receive us unto HIMSELF,[7] and He is coming to this earth again, at the Revelation,[8] the SAME JESUS, and in LIKE MANNER as He went away.*[9]

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumphs of His train;
Hallelujah!
God appears on earth to reign.

But while there is such fearful foreboding of impending judgment and just retribution to those who love not the Lord Jesus, there is, on the other hand,

The Sweetest Comfort

for those who do love our Lord's appearing.

This is apparent when we understand the true position of the Church. We have seen that it is not to be confounded with the coming Kingdom, neither does it include the Old Testament Saints, for it was founded after Christ came.[10] It was begun on the day of Pentecost (Acts 2)

*That is corporally, in the flesh.

(6) 1 Thes. 4:16. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;

17. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

(7) John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

(8) 2 Thes. 2:7. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9. *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

(9) Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(10) Mat. 16:18. And I say also unto thee, That thou art Peter, and upon this rock I will

and will be complete at the Rapture. 1 Thes. 4:17. It is like a parenthesis in God's dealing with His people, Israel. While they are broken off because of unbelief, the Church is grafted in.[11]

And being a companion in suffering with her Lord,[12] following His example,[13] walking in humility (Phil. 2:2-8; 1 John 2:6), during His humiliation,[14] she shall "be counted worthy"[15] of the greatest blessing in her exaltation with Him.[16]

The Bride of Christ.

Jesus is the Bridegroom, and the Church is His Bride.

John the Baptist stood as the last representative of the Mosaic dispensation. He said, "I am not the Christ. . . .

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build my church; and the gates of hell shall not prevail against it.

(11) Rom. 11:17. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree.

(12) Acts 5:41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Phil. 1:29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

Also Heb. 10:34.

(13) John 13:15. For I have given you an example, that ye should do as I have done to you.

1 Pet. 2:21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

(14) Acts 8:33. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

(15) 2 Thes. 1:5. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

Rom. 8:17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

(16) Phil. 2:5. Let this mind be in you, which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name:

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

He that hath the Bride is the Bridegroom, but the friend of the Bridegroom which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this, my joy, therefore, is fulfilled." John 3:28-29. Here we have a clear distinction between the Old Testament Saints and the Bride of Christ.

They shall be perfected, but God has "provided some better thing for us, that they without us should not be made perfect." Heb. 11:40. Not that the Church is more worthy, but because, that in the overflowing grace of God[17] He has chosen the Church to be the heavenly Bride of Christ.*

The Church is the body of Christ,[18] and her precious union with Him is most clearly set forth in the epistle to the Ephesians. She is there regarded as spiritually quickened[19] and seated in the heavenlies[20] with her risen Lord,[21] having been "chosen in Him before the foundation of the world" to "be holy and without blame before Him in love."[22] She is to be "to the praise of the glory of His grace . . . . accepted in the Beloved,"[22] being "sealed with that Holy Spirit of promise, which is the earnest of

*Israel was an earthly bride, comforted with temporal blessings, and to these she shall be restored. Though now through unbelief she is desolate, her children shall yet be as the sand of the sea. Isa. 54; Jer. 3:1-18; 31:32; Ezk. 16; Hos. 1:10, 11; 2; 3. See page 162.

(17) Eph. 2:7. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

(18) 1 Cor. 12:27. Now ye are the body of Christ, and members in particular.

(19) Eph. 2:1. And you *hath he quickened,* who were dead in trespasses and sins.

(20) Eph. 1:3. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.

Eph. 2:6. And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

(21) Eph. 1:20. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places.*

(22) Eph. 1:4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

her inheritance until the redemption of the purchased possession."[23]

Oh! that we might receive "the spirit of wisdom and revelation in the knowledge of Him" to "know what is the hope of His calling and what the riches of the glory of His inheritance in the saints." 1:17-18. We should not walk "as other Gentiles walk," "but speaking the truth in love," grow up into Christ our living head, working together for the "increase of the body" and edification "in love" (4:15-17) "till we all come into the unity of the faith and of the knowledge of the Son of God, unto A PERFECT MAN, unto the measure of the stature of the fulness of Christ." 4:13. That is, Christ as the head, and the Church as the body, will make one perfect man. "They twain shall be one flesh,[24] "the NEW MAN which is created in righteousness and true holiness" (4:24). The true seed of the woman, which shall bruise the serpent's head.[25]

Wherefore, the Church is exhorted to "grieve not the Holy Spirit of God whereby" she is "sealed unto the day of redemption" (Eph. 4:30), but to be "kind one to another, tender-hearted" (4:32), "walking in love" (5:2) "as children of light" (5:8), "circumspectly" and "wise, redeeming the time" (5:15-16), "filled with the Spirit (5:18), nourished and cherished (5:29) until sanctified and

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(23) Eph. 1:13. In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(24) Mat. 19:4. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Eph. 5:31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

(25) Gen. 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Rom. 16:20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

cleansed, she is presented unto the Lord "Himself a glorious Church, not having spot, or wrinkle, or any such thing," but "holy and without blemish," the Bride of Christ. "For we are members of His body."[26] Can there be anything more precious than the thought of Jesus coming to take unto Himself His Bride? It is full of tenderness and love. What will He not do for her when He presents her unto Himself! The ecstasy of that meeting is above the power of description by tongue or pen. "Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. We have indeed "an earnest" "by His Spirit,"—the "first fruits" a foretaste of the joys to come. But THEN shall the Church experience the rest of love—the fulness of communion—the rapture of her Lord's embrace, and be satisfied in the sweetness of His love.

The comfort of this truth is all lost if we fail to make the proper distinction between the Church and the Kingdom. The Church is not to be reigned over, but is to reign with Christ.[27]

No more heart-pangs nor sadness
When Jesus comes;
All peace and joy and gladness
When Jesus comes.

He'll know the way was dreary,
When Jesus comes;
He'll know the feet grew weary,
When Jesus comes.

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(26) Eph. 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

26. That he might sanctify it, having cleansed it by the washing of water with the word,

27. That he might present the church to himself a glorious *church,* not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

30. Because we are members of his body.

31. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

32. This mystery is great: but I speak in regard of Christ and of the church.

(27) 2 Tim. 2:11. *It is* a faithful saying: For if we be dead with *him,* we shall also live with *him:*

12. If we suffer, we shall also reign with *him:* if we deny *him,* he also will deny us.

He'll know what griefs oppressed me,
When Jesus comes;
Oh, how His arms will rest me!
When Jesus comes.

This subject of our Lord's coming again is of such vital importance and is so largely interwoven with the whole of Scripture, that it affords a boundless field of investigation and an exhaustless mine of truth. There is much more we would be glad to say about it, but our little book has already exceeded the intended limit,* and we will only add a few words in regard to the time.

*To those who may wish for further information on this subject, we would recommend, among other helps, the sermon by Mr. Moody. "Maran-atha," by Dr. Brookes. "He Will Come," by Dr. Tyng. "Plain Papers on Prophetic Subjects," by W. Trotter. Also the published addresses delivered at the conferences in England, to-wit: "Sixteen Addresses on the Blessed Hope," and "Our God Shall Come," and especially the Pre-Millennial Essays, delivered at the Prophetic Conference in New York and "The Great Prophecies," by Geo. H. Pember.

CHAPTER XX.

The Time.

And first let us make a clear distinction between the time of the Rapture and the time of the Revelation.† (See diagram.)

The principal thought in regard to the former is that it may happen NOW. Nothing is given us in Scripture so definite as to form a sign of or date for the Rapture. We are to be always watching and waiting for it, and expecting it at any moment.

It is true that the Church may see the "fig tree signs" BEGIN to come to pass[1] before she shall be taken out of the world to escape the Tribulation.[2]

But these signs are of such a nature, especially the "wars and earthquakes," "distress of nations, sea and waves roaring," that the Church in each of the past eight-

†Failure to do this has led many to make grievous errors in setting dates for our Lord's return.

(1) Lu. 21:25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the Son of man coming in a cloud with power and great glory.

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29. And he spake to them a parable; Behold the fig tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

(2) Lu. 21:34. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:

35. For *so* shall it come upon all them that dwell on the face of all the earth.

36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

een centuries might consistently have believed that the signs were BEGINNING.

So we have no date for the Rapture, ONLY that it will precede the Revelation. That is, that Christ will come for His Church[3] before He comes with His Church,[4] the period of the Tribulation lying between the two.

The time of the Revelation, we believe, is designated by many prophetic periods, in Lev. 26, Daniel and Revelation. But their symbolical character and our imperfect chronology render the interpretation of them difficult and uncertain. We must not take space here to consider them, but we venture to state that earnest and prayerful study of them has given us an assured conviction that they are rapidly drawing to a close.

Two events must precede the Revelation, which will indicate its proximity, to-wit: the Restoration (partial at least) of Israel,[5] and the rise of Antichrist.[6]

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(3) 1 Thes. 4:16. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;

17. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(4) Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

(5) Ezek. 22:19. Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20. *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there,* and melt you.

21. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

(6) Zech. 13:8. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein.

9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The Lord *is* my God.

2 Thes. 2:7. For the mystery of iniquity doth already work: only he who now letteth *will let,* until he be taken out of the way.

8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

But Antichrist will not be revealed—as we understand from 2 Thes. 2:7,—until after the Rapture. Neither is it probable that the restoration of Israel (except partially in unbelief, Zeph. 2:1-2), will take place until after that event. For "Jerusalem shall be trodden down . . . . until the times of the Gentiles be fulfilled" (Luke 21:24), and the tabernacle of David shall not be rebuilt until He has taken out of the Gentiles a people to His name. Acts 15:14-16.

It has pleased God to give signs, or evidences, of the approach of these events and by which we might know that the day was drawing near,[7] but, as we have before said, they have been of such a character that the Church could see them repeated in each generation. And this we believe was purposely designed, in order to give the church NO DATE and NO SIGN which might so definitely indicate the time of her Rapture, that she should in any interval cease to be vigilant. It was evidently all planned, so that the unfolding of events should be, to her, a constant incentive to watchfulness.

The High Priest went into the Holy of Holies alone, and the whole congregation waited in expectation without until he had made the offering and came forth to bless them. Lev. 16; Nu. 6:23-26; Lu. 1:10. So has our High Priest entered once for all into the TRUE HOLY PLACE, and the Church should look for Him in fervent expectation, until He appears the second time without sin unto salvation.[8] She must watch "with loins girded about and lights burning, like men that WAIT for their Lord."

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(7) Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

(8) Heb. 9:24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many: and unto them that look for him

Yet we have the blessed assurance that every passing day brings our salvation nearer than when we believed.[9] And, while it is true that the church, during all her history, has had repeated evidence that the day was approaching, we ask, what are these evidences in our time? Surely they are of especial significance.

We believe, if we can rightly read the signs of the times, that the godless, lawless trio of communism, nihilism and anarchy, so alarmingly permeating the nations today, are unclean spirits preparing the way for Antichrist.

The Jews Returning.

And, again, the Jews are, even now, returning to Jerusalem.

It is said that, "At the beginning of the nineteenth century the Porte allowed no more than three hundred of the hated people to live in the city. Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted only to reside in a particular quarter of the town, which was much too small for them. It was in the year 1867 this last regulation was removed and since then the progress made by the Jews in peopling their ancient capital has been extraordinary. Almost every one of the old houses as it fell vacant has been bought by them while they have built a prodigious number of new ones in all parts of the town. Schools, hospitals and religious associations have been started on a grand scale, as also a school for manual training and of agriculture."

At the present time, 1908, the city of Jerusalem has spread over a large extent of ground outside the walls. Great hospices, hotels, churches, stores, etc., have been erected, but most notable of all, a multitude of dwellings for the Jews.

The number of Jews now residing in the inner and outer

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shall he appear the second time without sin unto salvation.

(9) Rom. 13:11. And that, knowing the time, that now *it is* high time to awake out of sleep; for now *is* our salvation nearer than when we believed.

city is estimated at from 40,000 to 50,000, being more than half the entire population. Besides these, there are large colonies at Tiberias, Safed, Joppa and Hebron, and several other smaller ones in various parts of the country. The entire Jewish population of Palestine is said to be more than 80,000, so that a greater number have already returned than the 49,697 who went up with Zerubbabel from Babylon. Ezra 2:64-65.

The anti-semitic agitations in Germany, Austria and France, and the fierce persecutions in Russia and Roumania, have stirred up the Jews of the world as the eagle doth her nest. Deut. 32:11.

National hopes and aspirations have found vent in the organization of Chovevi Zion (Lovers of Zion) societies, and Shova Zion (colonization) societies throughout Europe and America. Land is being purchased and funds raised, on installment plans, to send back the members by lot.

A railroad has been completed from Joppa, and the engine speeds up to Jerusalem like one of Nahum's "flaming torches," (Nahum 2, 3) which, the prophet says, "shall be in the day of His preparation," over the roadway which the Arabs call "Trek el Kods," significantly coinciding with the Hebrew "Derech Hakodesh" (Way of Holiness) of Isa. 35:8.

This "highway," cast up as the Hebrew "Maslol" indicates, is a special preparation for the return of the people to Zion. Isa. 35:10.

Other lines of railway are projected or actually under construction to Hebron, Jericho, Acre, Tiberias and Damascus.

The Turkish hold upon the country is continually weakening, and there is considerable talk of a Jewish state. May we not conclude that the Lord is even now setting "His hand again the second time" for the restoration of His people?[10]

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(10) Isa. 11:11. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"He that scattereth Israel will gather him, and keep him as a shepherd doth his flock." Jer. 31:10.

Besides these, we have other evidences. Many are running to and fro upon the highways of travel, or searching diligently through and through the prophetic Word, which is doubtless the true meaning of the passage (Dan. 12:4) and which is a sign of "the time of the end."

The awful dearth of spiritual life in the great nominal church is another evidence.

The restless and perplexed condition of the nations is also suggestive. And there are several other evidences of which we might speak, all of which substantiate the fact that the day is "approaching." Heb. 10:25.

And lastly, while it is entirely unscriptural and wrong to put the second coming of our Lord any distance into the future, and likewise unscriptural and wrong to fix a date, or name the time when He shall come for His bride, yet there will be a privileged company of saints living upon the earth[11] at the time when He shall descend from heaven,[12] and who shall say that they will *all* be taken by surprise? Every generation that has lived since He went away, however dark and unspiritual it may have been, has had its band of faithful watching ones.

Shortly previous to the first coming of Christ, the Holy Ghost, although He had given, through Daniel, the definite prophecy of the seventy weeks, gave a special revelation unto the devout Simeon,—who was "waiting for the consolation of Israel," to-wit: "that he should not see death before he had seen the Lord's Christ. Luke 2:26. And this leads us to ask: May not the same blessed Spirit, who thus revealed this mighty event to Simeon of old (and probably to the aged Anna, also)[13] likewise give unto a

(11) 1 Cor. 15:51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorrruptible, and we shall be changed.

(12) 1 Thes. 4:16. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

(13) Lu. 2:36. And there

favored one, or a chosen few of the faithful watching ones, to know that their glad eyes shall see His appearing, and that they shall never taste of death.[14] Even so now, many of the most devout and faithful of God's people, in all denominations, both in this and foreign lands, are seriously impressed with the conviction, that the coming of the Lord is near.

These are certainly sufficient evidences to enforce the apostle's injunction, that we should exhort one another *"and so much the more as" we "see the day approaching."* Heb. 10:25.

For, if the day, or Revelation, is near, the Rapture is still nearer. And again the general conviction among Bible students and earnest Christians, that the great prophetic periods, which point to the Revelation are nearly ended, and the deep conviction expressed by many, including even statesmen and scientists, that some great event is near, may well lead us to enquire,

Watchman, What of the Night?

Ever since the sin of Adam and Eve this world has been a DARK PLACE,[15] a moral "Night."[16] By faith the believer looks forward, through prophecy, to the Day,[15] the glorious Day, which is coming, when salvation, which is now by

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was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37. And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

(14) John 11:26. And whosoever liveth and believeth in me shall never die. Believest thou this?

(15) 2 Pet. 1:19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

(16) John 1:5. And the light shineth in darkness; and the darkness comprehended it not.

10. He was in the world, and the world was made by him, and the world knew him not.

John 3:19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

faith and hope,[17] shall be revealed[18] in all its grandeur and glory.[19] For this Day the hearts of God's people yearn with earnest desire.

"Watchman, what of the Night?"

"Watchman, what of the Night?"

The watchman said: "The MORNING cometh, and also the NIGHT." Isa. 21:11-12.

To the believer it will be Morning;

To the ungodly it will be Night.

Jesus is the Morning Star,[20] and He is also the Sun of Righteousness.[21] Only those who are up early and watching see the Morning Star. So it will be only the true and faithful church which will see Christ at the Rapture as the Bright and Morning Star.

As the Son of Righteousness He will appear to Israel, and all the world, at the Revelation.

Over forty centuries of the Night were past when Paul wrote, "the Night is far spent, the Day is at hand." (Rom. 13:12). And surely, as eighteen centuries have since passed, it must now be ALMOST MORNING.

O! then, dear reader, "let us who are of the Day, be sober, putting on the breastplate of faith and love; and for an hemlet, the HOPE OF SALVATION. For God hath not appointed us to wrath, but to obtain Salvation by our

(17) Rom. 8:24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, *then* do we with patience wait for *it*.

(18) 1 Pet. 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

(19) 1 Cor. 2:9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(20) Rev. 22:16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

Also 2 Pet. 1:19.

(21) Mal. 4:2. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Lord Jesus Christ." 1 Thes. 5:8-9. Therefore let us not sleep, as do others, but let us Watch and be Sober. 1 Thes. 5:6.

A dear brother writes us as follows: "I find so many who are willing to receive the truth of the Second Coming, but it is generally those who are passing through affliction, or those living very near the Lord. Those who are enjoying the well watered plains of this world, seem to care very little about seeing the Owner of the Estate. *But He will come.* Hallelujah! He will come. Yes! He is coming. The bride who knows the Bridegroom, and is true, says, He is coming. 'Come Lord Jesus,' Come! Come!! Come!!! Come!!!! A poor cursed earth (Rom. 8:19-22) groans out Come! Thank heaven, He speaks:

SURELY I COME QUICKLY.'"
Rev. 22:20.

I'm waiting for Thee, Lord,
Thy beauty to see, Lord,
I'm waiting for Thee,
For Thy coming again.

Thou'rt gone over there, Lord,
A place to prepare, Lord,
Thy home I shall share
At Thy coming again.

'Mid danger and fear, Lord,
I'm oft weary here, Lord,
The time must be near
Of Thy coming again.

Whilst Thou art away, Lord,
I stumble and stray, Lord,
Oh, hasten the day
Of Thy coming again.

Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that He shall gird Himself and make them to sit down to meat, and will come forth and serve them. Lu. 12:37.

"Occupy Till I Come."

Waiting for the Morning.

Rev. 19:7.

There is no roof in all the world, of palace or of cot,
That hideth not some burdened heart, nigh breaking for its lot;
The earth is sunk in pain and tears, and closer draws the gloom;
And balm for cure there can be none, till Christ, the Lord, shall come.

"O morn, when like a summer bird, my spirit shall go free,—
When I shall see Thee as Thou art, and be, my God, like Thee!
Like Thee! like Thee! All spotless white—this heart, this will, as Thine!
O love of God, O blood of Christ, O grace and power divine!

"My Saviour, who doth know the thirst the longing spirit feels,—
O Bridegroom, now so long afar, why stay thy chariot-wheels?
Were ever eyes so dim with grief, breasts so oppressed with care?
Did ever hearts so yearn to catch Thy whisper from the air?"
Thou lonely one, lift up thy head, array thee for the feast;
He that hath tarried long is near—the glow is in the East!
O Morning Star, so soon to lead Thy chosen one away—
O Sun of Righteousness, bring in the everlasting day!

"Redemption Draweth Nigh."

Luke 21:28.

My soul crieth out for a jubilee song!
There is joy in my heart, let me praise with my tongue;
For I know, though the darkness of Egypt still lowers,
That the time ere release is not ages, but hours.

As sailors, not yet within sight of the strand,
Know well their approach by the "loom of the land;"
So they, who will bend but a listening ear,
Can now catch the whisper that tells He is near.

He is near—the stars in their courses prepare
To utter the sign He hath bid them declare!
The world in its guilt waxeth haggard and grim,
And its cup of iniquity fills to the brim!

The curse so long camped upon Bosphorus' side,—
And she that sits queen upon Tiber's foul tide,—
And Famine and Pestilence stalk in the band
Of witness, attesting the Lord is at hand.

Spent at last the long cycle of wilderness dearth,
Once again sounds of latter-rain gladden the earth
In the land, still despised, but preparing e'en now
For the feet that shall stand upon Olivet's brow.

And thither to gather the tribes have begun,
From the East and the West, from the climes of the sun
For the times of the Gentiles have answered their need,
And the hiss has gone forth unto Israel's seed.

The world as of yore, naught of all doth divine,—
Saith again that believers are filled with new wine,—
Suffers warning to pass all unseen and unheard,
And, like Herod, fulfills while opposing His word.

Then welcome, thrice welcome, ye tokens of God!
What else but His coming can comfort afford?
What presence but His set this prisoned earth free?
O Star of the Morning, our hope is in Thee!

—From "Waiting for the Morning and Other Poems."

CHAPTER XXI.

Plan of the Aions (Ages).

The following diagram is intended to illustrate the chronological arrangement of the dispensations and some of the principal events of Bible History.

The division of time into days, months and years, is fixed by the movements of the earth and moon. The term century is not used in the Scriptures, but the next greater measure of time above the year (Sabbatic year and Jubilee year) is the Greek term AION or English EON, from which comes our word age. This word is used 124 times in the New Testament and is translated by eight different English words, viz: "WORLD" 35 times.

Matt.	12:32	Luke	1:70	1 Cor.	1:20	Gal.	1: 4
"	13:22	"	16: 8	"	2: 6	Eph.	1:21
"	13:39	"	18:30	"	2: 6	"	3: 9
"	13:40	"	20:34	"	2: 7	"	3:21
"	13:49	"	20:35	"	2: 8	1 Tim.	6:17
"	24: 3	John	9:32	"	3:18	2 Tim.	4:10
"	28:20	Acts	3:21	"	8:13	Titus	2:12
Mark	4:19	"	15:18	"	10:11	Heb.	6: 5
"	10:30	Rom.	12:2	2 Cor.	4: 4		

"WORLDS," twice, Heb. 1:2 and 11:13.
"COURSE," once, Eph. 2:2.
"ETERNAL" twice, Eph. 3:11 and 1 Tim. 1:17.
"END," once, Eph. 3:21.
"AGES," twice, Eph. 2:7 and Col. 1:26. "EVER," 30 times—

Matt.	6:13	John	8:35	Heb.	5: 6	2 Pet.	2:17
"	21:19	"	12:34	"	6:20	"	3:18
Mark	11:14	"	14:16	"	7:17	1 John	2:17
Luke	1:33	Rom.	1:25	"	7:21	2 John	2
"	1:55	"	9: 5	"	7:24	Jude	13
John	6:51	"	11:36	"	13: 8	"	25
"	6:58	"	16:27	1 Pet.	1:23		
"	8:35	2 Cor.	9: 9	"	1:25		

With a negative "NEVER" 7 times—

Mark	3:29	John	8:51	John	10:28	John	13: 8
John	4:14	"	8:52	"	11:26		

"EVERMORE," 3 times—
2 Cor. 11:31 Heb. 7:28 Rev. 1:18
"EVER AND EVER," 21 times—

Gal.	1: 5	Heb.	13:21	Rev.	4:10	Rev.	11:15
Phil.	4:20	1 Pet.	4:11	"	5:13	"	14:11
1 Tim.	1:17	"	5:11	"	5:14	"	15: 3
2 Tim.	4:18	Rev.	1: 6	"	7:12	"	19: 5
Heb.	1: 8	"	4: 9	"	10: 6	"	20:10
						"	22: 7

or 42 times, for in each of these 21 passages it is used twice, and, in all but Heb. 1:8, it is in the plural and multiplied form, "AIONS of AIONS." It is also plural in

Luke	1:33	1 Cor.	2: 7	Eph.	3:11	Heb.	9:26
Rom.	1:25	"	10:11	"	3:21	"	11: 3
"	9: 5	2 Cor.	11:31	Col.	1:26	"	13: 8
"	11:36	Eph.	2: 7	1 Tim.	1:17	Jude	25
"	16:27	"	3: 9	Heb.	1: 2		

If the reader will carefully examine these passages, and substitute the original word *aion* or *aions,* he will at once see that it is used not to indicate the material or physical world, but as a measurement of time.

"It shall not be forgiven him, neither in this *aion,* neither in the *aion* to come." Mat. 12:32.

"The harvest is the end of the *aion.*"—"So shall it be at the end of this *aion.*" Mat. 13:39-40.

"Let no fruit grow on thee henceforward for an *aion.*" Mat. 21:19.

"What shall be the sign of thy coming and of the end of the *aion.*" Mat. 24:3.

"Hath not forgiveness to (or for) the *aion,* but is in danger of *aionian** sin." Mark 3:29.

"But he shall receive . . . . in the *aion* to come eternal life." Mark 10:30.

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*The adjective "aionios" is used 70 times, as follows:

Matt.	18: 8	John	5:24	Rom.	6:23	Philm.	15
"	19:16	"	5:39	"	16:25	Heb.	5: 9
"	19:29	"	6:27	"	16:26	"	6: 2
"	25:41	"	6:40	2 Cor.	4:17	"	9:12
"	25:46	"	6:47	"	4:18	"	9:14
Mark	3:29	"	6:54	"	5: 1	"	9:15
"	10:17	"	6:68	Gal.	6: 8	"	13:20
"	10:30	"	10:28	2 Thes.	1: 9	1 Pet.	5:10
Luke	10:25	"	12:25	"	2:16	2 Pet.	1:11
"	16: 9	"	12:50	1 Tim.	1:16	1 John	1: 2
"	18:18	"	17: 2	"	6:12	"	2:25
"	18:30	"	17: 3	"	6:16	"	3:15
John	3:15	Acts	13:46	"	6:19	"	5:11
"	3:16	"	13:48	2 Tim.	1: 9	"	5:13
"	3:36	Rom.	2: 7	"	2:10	"	5:20
"	4:14	"	5:21	Titus	1: 2	Jude	7
"	4:36	"	6:22	"	3: 7	"	21
						Rev.	14:6

It is translated *everlasting, eternal* or *forever* except in three passages, where it is *world,* Rom. 16:25 *aionian times,* 2 Tim. 1:9, and Titus 1:2 *before aionian times.*

"For ever," *i. e.* for the *aions.* Luke 1:33; Rom. 1:25; 9:5; 11:36; 2 Cor. 11:31; Heb. 13:8.

"For ever," *i. e.* for the *aion.* Luke 1:55; John 6:51-58; 8:35; 12:34; 14:16; 2 Cor. 9:9; Heb. 5:6; 6:20; 7:17; 21, 24, 28; 1 Pet. 1:25; 1 John 2:17; 2 John 2; Jude 13.

"The children of this *aion* are . . . . wiser than the children of light." Luke 16:8.

"The children of this *aion* marry. . . . but they which shall be accounted worthy to obtain that *aion* and the resurrection from the dead, neither marry nor are given in marriage." Luke 20:34-35.

"Shall thirst not for the *aion.*" John 4:14.

"Not for the *aion.*" John 8:51-52; 10:28; 11:26; 13:8; 1 Cor. 8:13.

"Known unto God are all his works from the beginning of the *aion.*" (lit. from an *aion*). Acts 15:18.

"To God only wise, be glory through Jesus Christ for the *aion.*" Rom. 16:27.

"Not the wisdom of this *aion,* nor of the princes of this *aion* . . . . but we speak . . . . even the hidden wisdom which God ordained before the *aions.*" 1 Cor. 2:6-7.

"For our admonition upon whom the ends of the *aions* are come." 1 Cor. 10:11.

"In whom the God of this *aion.*" 2 Cor. 4:4.

"Who gave himself . . . . that He might deliver us from this present evil *aion.*" Gal. 1:4.

"Not only in this *aion,* but also in that which is to come." Eph. 1:21.

"That in the *aions* to come." Eph. 2:7.

"The mystery which from the *aions* hath been hid." Eph. 3:9.

"According to the purpose (plan) of the *aions.*" Eph. 3:11.

"Unto him be glory . . . . throughout all the generations of the *aion* of the *aions.*" Eph. 3:21.

"Now unto the king of the *aions.*" 1 Tim. 1:17.

"Demas hath forsaken me having loved this present *aion.*" 2 Tim. 4:10.

"By whom also he made the *aion.*" Heb. 1:2.

"Thy throne, O God, is for the *aion.*" ("of the aion" not authentic.) Heb. 1:8.

"And have tasted . . . . the powers of the *aion* to come." Heb. 6:5.

"But now once in the end (lit. conjunction) of the *aions.*" (overlapped). Heb. 9:26.

"Through faith we understand that the *aions* were framed." (adjusted).[1]

"Both now and for the day of the *aion.*" 2 Pet. 3:18.

"Both now and throughout all the *aions.*" Jude 25.

"The smoke of their torment ascendeth up for *aions* of *aions.*" Rev. 14:11.

"Her smoke rose up for the *aions* of the *aions.* Rev. 19:3.

"Shall be tormented day and night for the *aions* of the *aions.*" Rev. 20:10.

"They shall reign for the *aions* of the *aions.*" Rev. 22:5.

Notice that we have the singular *aion,* the plural *aions* and *aion* of *aions* (a great aion composed of aions), and the multiplied form *aions* of *aions.*

An aion has an end (see Mat. 13:39, 40, 49; 24:3; 28:20), and as another follows (see Mat. 12:32; Mark 10:30; Luke 18:30 and 20:35; Eph. 1:21), it must have a beginning. The end of one and beginning of another overlap so that Paul could say "the ends of the aions have come upon us." 1 Cor. 10:11. There are many aions,[1] both in the past[2] and in the future.[3]

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(1) Heb. 11:3. Through faith we understand that the worlds (aions) were framed by the word of God, so that things which are seen were not made of things which do appear.

(2) Col. 1:26. *Even* the mystery which hath been hid from ages (aions) and from generations, but now is made manifest to his saints.

(3) Eph. 2:7. That in the ages (aions) to come he might show the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

Jesus is the King of the aions,[4] and they are all made by Him[5] according to a Divine Plan, see Greek, "*purpose* (or plan) of the aions."[6]

The diagram is intended to illustrate a minute section of this infinite plan, showing seven of the aions. The diverging lines represent the increase of population suddenly cut down to eight at the flood and to be again greatly reduced at the close of the present dispensation.[7]

1. Eden the aion of *Innocence* terminating in the expulsion.

2. Antediluvian, the aion of *freedom* (conscience the only restraint) terminating in the flood and reduction of the race to the eight persons of Noah and his family. During this aion Enoch is caught up, a type of the coming rapture of the Church.

3. Post-diluvian, the aion of *government,* man put under civil authority,[8] terminating in the destruction of Sodom.

4. Patriarchal, the *pilgrim* aion,[9] terminating in the overthrow of Pharaoh and his host in the Red Sea.

5. Mosaic, the *Israelitish* aion, terminating in the crucifixion and destruction of Jerusalem. In this Elijah becomes another type of the rapture.

6. Christian, the aion of *mystery,* terminating in the

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(4) 1 Tim. 1:17. Now unto the King eternal (of the aions), immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

(5) Heb. 1:2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds (aions).
Also Heb. 11:3.

(6) Eph. 3:11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

(7) Rev. 9:18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
Also Zech. 13:8, 14:12-13; Rev. 14:18-20, 19:19-21.

(8) Gen. 9:5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

(9) Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.

great tribulation,[10] the coming of the Lord, the Judgment of Nations,[11] and another great reduction of the world's population. During this aion the Jews are scattered among all nations.[12]

7. Millennium, the aion of *manifestation,* (Rom. 8:19) terminating in Satan's last deception and the Judgment of the great white throne.[13]

Beyond this is the New Heavens and New Earth wherein dwelleth righteousness,[14] probably the beginning of another series of aions. For, these seven make a week of aions, corresponding to the expression in Eph. 3:21, *aion* of *aions,* or one great aion composed of these seven aions. And, in harmony with the *weeks of years* appointed unto Israel (Lev. 25:8-11), other great aions are to follow corresponding to the expression *aions* of *aions.* See Gal. 1:5 and the other passages cited above. Possibly the fiftieth aion may be like the Jubilee of Lev. 25 and then again, *aions* of *aions.* See lower section of diagram.

But, says one, if aions are measured periods then all aions are measured, and there will be an end to the sorrows of the ungodly,[15] and the glory and dominion of the Lamb

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(10) Matt. 24:21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

(11) Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

(12) Amos 9:9. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

Lu. 21:24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

(13) Rev. 20:11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12-15 See page 105.

(14) Isa. 65:17. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

2 Pet. 3:13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Also Isa. 66:22; Rev. 21:1.

(15) Rev. 14:11. And the smoke of their torment ascendeth up for ever and ever: (aions of aions) and they have no rest day nor night, who worship the

and his saints.[16] No, beloved! for the best idea we mortals can have of infinity or eternity is that of continual measurement, and this is exactly the idea conveyed by the indefinite expression *aions* of *aions.*

It will be noticed in the diagram that the aions are not of the same duration, but each marks a change in God's method of dealing with mankind. Probably the aions of the past, the Hebrew *olams* of the Old Testament mark the geological periods of the earth and the various eras in the development of the universe. And as the past has been an orderly unfolding of creation and revelation of the Creator, so shall the future be, not a limitless aion called eternity, but a limitless succession of aions measuring infinite duration. Time is the measure of eternity and eternity is the continued measurement of time. Take for instance a yard stick, and it measures only three feet. But turn it over and over and over, and you pass around the world, out to the moon, the sun, the stars, the farthermost nebula, and all the limits of imagination, and still the little measure goes on and on into the unthinkable. In like manner the Scriptural succession of aions measures eternity.

The events at the beginning of this present aion, viz.: the crucifixion and ascension of our Lord and the descent of the Holy Spirit are well understood. The events at its close constitute

"The Time of the End"

and are briefly as follows: The descent of the Lord with a shout, the resurrection of those who sleep in Jesus, the

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beast and his image, and whosoever receiveth the mark of his name.

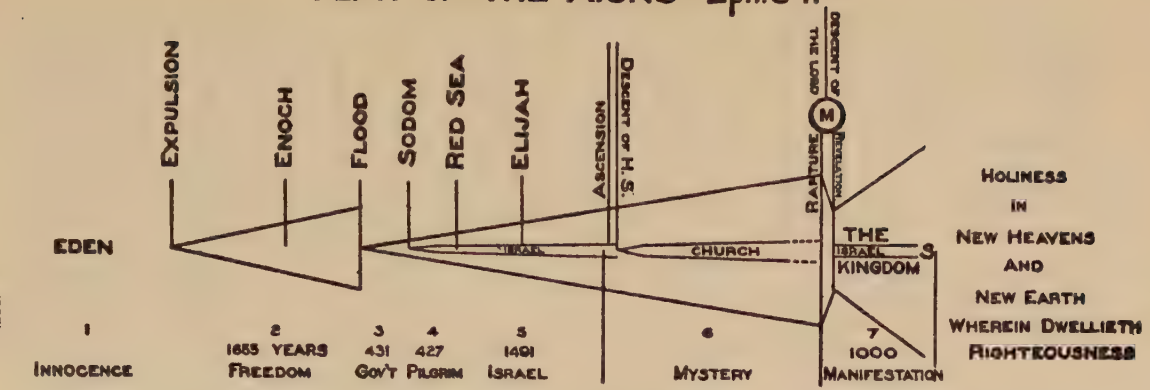
Rev. 20:10. And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are,* and shall be tormented day and night for ever and ever (aions of aions).

(16) Rev. 1:6. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Rev. 11:15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever (aions of aions).

Rev. 22:5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign

PLAN OF THE AIONS Eph. 3:11



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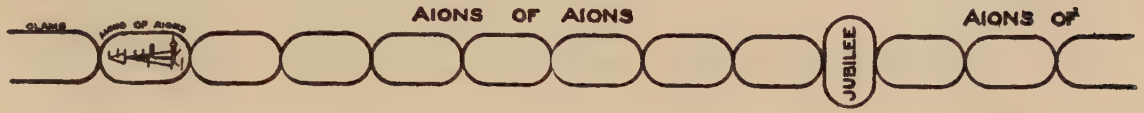

change in a moment of those believers who are alive (1 Cor. 15), their rapture, or being caught up to meet the Lord in the air (1 Thes. 4:13-18), to enjoy the marriage feast of the King's Son, the Lamb of God. Mat. 22:2, etc.; 25:10; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7, and Song of Solomon.

While this is occurring in the air, Israel gathered to Palestine in unbelief,[17] rebuild their temple, establish their ancient sacrifices and plunge from bad to worse until Antichrist arises, and they make a covenant with him,[18] which the prophet calls a covenant with death and sheol.[19] Terrible persecutions shall follow, called "the time of Jacob's trouble."[20]

When it would seem that all wast lost,[21] then the Lord

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for ever and ever (aions of aions).

(17) Zeph. 2:1. Gather yourselves together, yea, gather together, O nation not desired;

2. Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

(18) Dan. 9:27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

John 5:43. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.

(19) Isa. 28:15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

(20) Jer. 30:5. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

6. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7. Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble. But he shall be saved out of it.

(21) Zech. 14:1. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

See verses 4 and 5.

Also Jude 14; 2 Thes. 2:8.

shall come with His saints down to the earth and destroy this lawless Antichrist, deliver Israel, who will then look upon "Him they have pierced,"[22] and a nation shall be born in a day, or at once.[23] He will judge the living nations and establish His millennial kingdom. Psa. 2; Dan. 2:44; Rev. 11:15.

But let it be distinctly remembered that we have no date for the rapture, the coming of our Lord to the trysting place in the air.[24] We are to live with our loins girt and our lamps burning like men that wait for their Lord. Luke 12:35-40. And yet, in the unfolding of events we may see the day approaching,[25] the beginnings that shall cause us to lift up our heads.[26]

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(22) Zech. 12:9. And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14. All the families that remain, every family apart, and their wives apart.

(23) Isa. 66: 8. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

(24) Mark 13:32. But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

(25) Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

(26) Luke 21:28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

CHAPTER XXII.

Signs of Christ's Speedy Coming.

We believe that the coming of our Lord is to be personal and premillennial, also, that it is imminent. Let us remember the admonition that we must distinguish between the Rapture—His coming into the air to receive His saints, 1 Thes. 4, which may occur at any moment—and the Revelation—His coming down to the earth with His saints—which latter will not occur until after the preaching of the gospel as a witness,[1] the gathering of Israel, in unbelief, the manifestation of Antichrist, and other prophesied events. Now we are to consider, what are the evidences for also believing that His coming, the Rapture, is near. Out of many reasons we will give seven, as follows:

I. The Prevalence of Travel and Knowledge.

"Shut up the words and seal the book even to the time of the end: many shall run to and fro and knowledge shall be increased." Dan. 12:4.

A comparison of recent years with the present shows a most marvelous increase in both travel and knowledge.

An incident is told of a woman in England who, after long consideration had decided on a journey. Friends gathered to assist her departure and walked by the conveyance a mile or more to bid her God-speed, but lo, her entire journey was only fifty miles.

Now, invention has chained the mighty forces of steam and electricity to palatial carriages by land and sea, so that one can go round the world, with comfort and ease, in sixty days.

Railways cover the earth and steamers track the sea like a mighty spider's web.

Our text says, *Many* shall run to and fro. In the year

(1) Matt. 24:14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

1896 the number of passengers carried on the railroads in the United States was 535,120,756 and the mileage was 13,054,840,243, and in the whole world the railroad passengers were 2,384,000,000 and the mileage 28,677,000,000. Add to this the travel by steamers and private conveyance, the explorations into every conceivable corner of the earth, from the equator to the poles, and the enormous aggregate is surely a literal fulfilment of this sign of the end.

And *knowledge* shall be increased.

The unprecedented educational facilities are a remarkable feature of our time. We have public schools for our youth, colleges and universities for higher education, and denominational schools for religious education.

The public press, with its ceaseless streams of news and information, covers the earth with its ever increasing circulation, like falling leaves from some mighty tree of knowledge. And, of the making of many books, there is truly no end.

The means of communication by the mail, telegraph and telephone have been multiplied in geometrical progression.

By the Universal Postal Union, printed matter is carried as cheaply to Iceland or China as to the next street in Chicago.

But perhaps the prediction of our text refers more especially to the increase of Bible study, and here again we have a wonderful fulfilment. Since the year 1804 over 230,000,000 of Bibles, Testaments, and portions have been distributed by the Bible Societies alone, and millions more by private publication agencies. The Bible has been translated into over 287 languages, and parts into 340. Over nine-tenths of the race have the Bible to read in their own language.

Religious papers and periodicals are issued by the million. The great system of universal Sunday-school lessons, the Bible Institutes, the Chautauqua Summer Schools and Bible Conferences have developed a world-wide study of the Word of God.

With this there has come a wide-spread study of the Prophetic Word, especially concerning Israel and our

Lord's return. While the skeptic and destructive critic are studying about the Word, trying to undermine and tear it down, the reverent students by the thousand are looking into the sure Word of Prophecy as to a light that shineth in a dark place.

II. Perilous Times.

"This know also that in the last days perilous times shall come." 2 Tim. 3:1. Perilous times.

a. Physically: Pestilence, famine, earthquakes, cyclones, etc.

Possibly the recently vented oil and gases of the earth are a preparation for some mighty conflagration to be aided by newly manifested heat and electrical forces from the sun.[2]

b. Politically and Socially.

Under this head we need only refer to the progress of Nihilism, Socialism, Communism and Anarchy. Could there be anything worse than the creed of the latter, viz.: The first lie is God and the second is Law. They openly avow that their mission is to destroy the present social structure, and they prophesy (perhaps with the accuracy of Caiphas), that something better will come.

c. Distress of Nations.

National jealousies have caused offensive and defensive preparations on a scale of such magnitude as to literally grind out the life of the people with oppressive taxation.

All Europe is practically a soldiers' camp, with 23,000,000 of drilled men ready to fly at each other in a universal war, with weapons so ingenious and deadly as to put all the past record beneath the shadow of comparison.

Governments vie with each other in the suicidal policy of adding corps to corps and ships to ships, piling up their national debts in the fact of absolute bankruptcy.

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(2) 2 Thes. 1:8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2 Pet. 3:7. But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

It is appalling to contemplate the woe and carnage that would follow in the wake of these forces, if once let loose. No wonder the statesmen strain every nerve to defer that day by their struggle to preserve the peace of Europe.

In the very midst of the scene, *lawlessness* lifts its hydra-head. Capital cringes before the coming revenge of labor. Jas. 5. Men's hearts fail them for fear of the things that be coming on the earth. And well they may, for Satan will combine all these forces in his mighty culminating effort to stamp out the name of God from the earth. He will head them up in his masterpiece, the atheistic Anti-christ, who will deny both the Father and the Son.

III. Spiritualism.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1.

Modern Spiritualism is by no means mere trickery. There is plenty of fraud and deception that requires dark-ened rooms and suspicious cabinets, but there are also un-questionable mysteries and spirit manifestations, demons that long to possess the bodies of men, wicked spirits which love darkness rather than light.

It is a definite sign of the times.

So also is Christian Science a doctrine of devils, for, like Theosophy, it denies the atonement of Christ, and asserts that every man is his own Savior.

There are said to be more esoteric Buddhists in and about Boston than there are natives in Australia. Chris-tian Science has swept over the country like a prairie fire, and Spiritualism has its myriads of adherents. This surprising prevalence of these three delusions is, like a cloud of darkness, a sign that the end is near.

IV. Apostacy.

The day of the Lord (the revelation), shall not come, "except there come a falling away first." 2 Thes. 2:3.

The Laodicean, or the last state of the Church, is one so sickening that the Lord says He will spue it out of His

mouth.[3] There is to be a dearth of faith especially in regard to the coming of the Lord. "Nevertheless, when the Son of Man cometh shall He find the faith on the earth?" Luke 18:8.

An aged minister once said that he did not believe the Lord was coming for 60,000 years. I concluded that he could not be watching for it.

Post-Millennialists say very little about the coming of the Lord. An elderly Methodist clergyman in Florida, said that he had never heard only five sermons on the Lord's coming, and he preached them all himself. In many large audiences where an expression has been taken it is surprising to see what a great majority have never heard a single sermon on this Blessed Hope, which finds so large a place in the Holy Scriptures.

There is a notable dearth of power in the preaching of the Word to-day! Men descant on how to reach the masses but the masses go on unreached.

Every period of hard times and business depression heretofore, has been followed by a wonderful revival. But not so this last time. Why so few conversions during this last era of hard times? There is evidently one answer. The attacks by Higher Critics upon the inspiration of the Bible have found so many adherents in the ranks of the clergy and theological professors who proclaim their *doubts* that the faith of the masses has been undermined and the great truths of the Bible have no longer that firm hold upon their consciences which has heretofore stimulated the disciples to faithful service, and brought sinners to repentance. With the great Greek church wedded to politics, the Catholic church worshiping Mary in the place of Christ and pronouncing blessing upon those who idolatrously kiss the toe of the image of Agrippina and Nero,*

*In the church of Saint Augustino, in Rome, is a marble statue of a woman and child, which, it is generally claimed represents Agrippina and Nero. This is denied by the Roman Church, but it appears to be evidenced, by the fact

(3) Rev. 3:16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

and the Protestant churches so largely stiffened with formalism and honeycombed with infidelity, we see the apostacy moving forward with such rapid strides that we again conclude the end is near.

V. World-wide Evangelism.

"This gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come." Mat. 24:14.

We ought just here to explain that while the Church is the present agent for the world's evangelization she may be caught away at any moment. Then the tribulation saints—those who will believe by the very fact of the Church being caught away—may become the agents, for God will always have a witness in the earth. Later it may be converted Israel. Lastly it is to be a heavenly messenger.[4]

So we are simply to work while the day lasts, watching and waiting because we have no sign nor event that stands between us and the coming of the Lord.

But let us see what has been accomplished.

What is a witness?

We have only one exemple or illustration in the Word, and that is Jonah's three days preaching in the streets of Nineveh.

Every nation in the world to-day has a testimony comparatively as great, with the exception of Tibet, Nepaul and Bhotan and the Mohammedan countries of Afghan-

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that the latter is crushing a bird against his breast, showing the ferocious cruelty of his nature. This image has been consecrated by the highest authorities of the Catholic Church to represent the virgin Mary and the child Jesus. On the pedestal underneath is this inscription in Latin: "Our Lord, the Pope Pius 7th, concedes perpetually 100 days of indulgence, to be used once a day, to all those who devoutly kiss the foot of this holy image, reciting one Ave Maria for the needs of the Holy Church. June 7, 1822."

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(4) Rev. 14:6. And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

istan and the Soudan, and into the former the Bible has already gone in great numbers, and missionaries stand at the doors waiting the privilege of entering in.

Is it not impressively significant that the missionaries sent forth during this century have seemingly without any human supervision, been impelled to go to every land, island, nation and tribe of the earth.

"Oh, Church of Christ, behold at last
The promised sign appear;
The gospel preached in all the world,
And lo! the King draws near."

VI. Rich Men.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasures together for (in) the last days." James 5:1, 8.

The accumulation of riches, in the hands of a few men, is specially characteristic of the present times.

It is needless to mention the financial kings who, through trusts and various manipulations, continue to add to their enormous estates.

If Adam had lived to the present time and accumulated $10,000 additional wealth each year of his life, this vast aggregate would not equal several individual fortunes which have been amassed in recent years.

What limit these colossal estates shall attain by joining "house to house" and "field to field," none can tell. But we know that *"woe"* has been uttered concerning it,[5] and that it is distinctively a sign of the last days.

VII. Israel.

God's sun-dial.

If we want to know our place in chronology, our position in the march of events, look at Israel.

God says of Israel: "I will make a full end of all the

(5) Isa. 5:8. Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9. In mine ears *said* the Lord of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

nations whither I have scattered thee, but I will not make a full end of thee." Jer. 30:11, R. V.

Like Tennyson's brook they can sing, nations come and nations go, but I go on forever. They are the generation which pass not away.

Israel shall be restored to Palestine and no more be pulled up out of their land.[6]

Hundreds of prophecies affirm this dispensational truth. Like the red thread in the British rigging, it runs through the whole Bible. Prophecies to the people like Ezek. 37, and prophecies to the land like Ezek. 36.

The title deed to Palestine is recorded, not in the Mohammedan Serai of Jerusalem nor the Serglio of Constantinople, but in hundreds of millions of Bibles now extant in more than three hundred languages of the earth.

The restoration was summed up at the first council of the apostles in Jerusalem, as their conclusion based upon the words of the prophets.[7]

As the fig-tree which Jesus found bearing nothing but leaves, Israel hath been set aside for a whole (aion) dispensation.[8]

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(6) Amos 9:15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

(7) Acts 15:13. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18. Known unto God are all his works from the beginning of the world.

(8) Mark 11:13. And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever (an aion). And his disciples heard *it*.

Jerusalem was to be trodden down until the times of the Gentiles be fulfilled.[9]

But note carefully that a little later Jesus said, "Now learn a parable of the fig-tree (and all the trees): when her branch is yet tender, and putteth forth leaves, ye know that summer is near. So likewise, ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." Mark 13:28; Luke 21:29.

In Ezek. 31 the trees are used as symbols of the nations.

"The fig-tree was THE JEWISH PEOPLE full of the leaves of an useless profession, but without fruit."—*Dean Alford.*

Now if Israel is beginning to show signs of national life and is actually returning to Palestine, then surely the end of this dispensation "is nigh, even at the doors."

This brings us to speak of

Zionism,

the present movement of the Jews to return to the land of their fathers.

Zionism is a modern term expressing the national hopes and sentiments of the Jews.

These sentiments, however, are based upon widely different views, as held by the most extreme sections of the parties into which the Jews are divided.

As is well known the Jews have, in the past fifty years, become divided into three great sections, viz.: the orthodox, the status quo, and the reformed.

The orthodox hold to the Old Testament Scriptures, as interpreted by the Talmud, as the literal Word of God, and also to the hopes and heritage of their ancestors founded thereon. They believe in the oft repeated utterances of the prophets, that some day they shall return to Palestine and become permanently settled as a holy and happy nation, under the sovereignty of their coming Messiah.

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(9) Lu. 21:24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

These hopes are the very core of their intensely religious life, and are embedded in the most solemn devotions of their prayer-book.

Every morning, throughout every nation and clime, whither they are scattered over this whole world, the orthodox Jew lifts up his prayer:

"Save us, O God of our salvation, and gather us together and deliver us from the nations."

"May it be acceptable unto thee, Eternal; our God and the God of our Fathers, that the sanctuary may be rebuilt speedily in our days and our portion assigned us in thy law. There will we serve thee in reverence as of old, in days of yore."

In that solemn service of the Passover they cry out,

"At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel," and again,

"O build Jerusalem the holy city speedily in our days. Blessed art Thou, O Lord!"

With such faithful and earnest prayers have these orthodox Jews kept alive the fires of devotion and the glorious hopes of restoration, while being driven up and down the earth with the rods of enmity, ostracism and banishment. But for over seventeen centuries, while they have thus fervently prayed, they have made no effort to return to Palestine, believing that they should wait until God Himself, brought about their restoration by supernatural means.

About 200 years ago the persecutions began to abate, and in the eighteenth century they were gradually emancipated from these various disabilities. With this coming of liberty, there was a noise and a shaking and the dry bones of Ezek. 37 began to come together.[10]

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(10) Ezek. 37:1. The hand of the Lord was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2. And caused me to pass by them round about: and, behold, *there* were very many in the open valley; and, lo, *they were* very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

4. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5. Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live:

6. And I will lay sinews upon

The Universelle Israelite Alliance was organized in Paris in 1860, and later the Anglo-Jewish Association in England. Through these powerful organizations the Jews can make themselves felt throughout the world. And now, within a few years, there have been organized Chovevi (lovers of) Zion and Shova (colonizers of) Zion societies, mostly among the orthodox Jews of Russia, Roumania, Germany, and even in England and the United States. This is really the first practical effort they have made to regain their home in Palestine.

In a few words, followers of the status quo are striving to reconcile the genius of Judaism with the requirements of modern times, and in Western Europe are in a great majority.

The Reformed Jews or Neologists have rapidly thrown away their faith in the inspiration of the Scriptures. They have flung to the wind all national and Messianic hopes. Their Rabbis preach rapturously about the mission of Judaism, while joining with the most radical higher critics in the destruction of its very basis, the inspiration of the Word of God. Some have gone clear over into agnosticism.

Strange to say, from these agnostics now comes the other wing of the Zionist party. And not only have they joined this party, but they furnished the leaders, viz.: Dr. Max Nordau of Paris, and Dr. Theodore Herzl of Vienna.

The orthodox Jews who have enlisted under the Zionist banner, are animated by the most devout religious motives. But the agnostics aver that this is not a religious movement at all. It is purely economic and nationalistic. Dr. Herzl, its founder and principal leader, espoused it as a *dernier resort,* to escape the persecutions of anti-semitism, which has taken such a firm hold of the masses of the Aus-

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you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking and the bones came together, bone to his bone.

See also verses 8 to 14.

trian people. He conceived the idea that if the Jews could regain Palestine and establish a government, even under the suzerainty of the Sultan, it would give them a national standing which would expunge anti-semitism from the other nations of the world, and make it possible for all Jews to live comfortably in any nation they may desire.

Not all the orthodox Jews have joined this movement. Indeed, the leaders of the Chovevi Zion Societies hold aloof.

The call, issued by Dr. Herzl, for the Zionist Congress, held in Basle, Switzerland in 1897 met with severe opposition from the German Rabbis and also a large portion of the Jewish press, as well as the mass of rich reformed Jews. Nevertheless, over 200 delegates, from all over Europe and the Orient and some from the United States, met and carried through the program of the congress with tremendous enthusiasm.

Memorials, approving the object of the congress, came in from all sections, signed by tens of thousands of Jews.

The congress elected a central committee and authorized the raising of $50,000,000 capital.

It has certainly marked a wonderful innovation in the attitude of the Jews and a closer gathering of the dry bones of Ezekiel.

And now, after ten years of wonderful growth and progress it remains to be seen what the providential openings in the Ottoman Empire may be that shall give opportunity to realize its object.

Zionism is now the subject of the most acrimonious debate among the Jews. Many of the orthodox criticise it as an attempt to seize the prerogatives of their God.

While others say that God will not work miracles to accomplish that which they can do themselves.

Most of the reformed Jews, now that they can no longer ridicule the movement, decry it, as an egregious blunder that will increase instead of diminishing anti-semitism.

They have no desire to return to Palestine. They are like the man in Kansas, who, in a revival meeting said he did not want to go to heaven, nor did he wish to go to

hell but he said he wanted to stay right there in Kansas.

Just so these reformed Jews are content to renounce all the prophesied glory of a Messianic kingdom in the land of their ancestors, preferring the palatial homes and gathered riches which they have acquired in Western Europe and the United States. They coolly advise their persecuted brethren, in Russia, Roumania, Persia and North Africa, to patiently endure their grievous persecutions until anti-semitism shall die out.

But these brethren retort that their prudent advisers would think very differently if they lived in Morocco or Russia, and that even in Western Europe anti-semitism instead of dying out, is rather on the increase.

In the midst of these disputes, the Zionists have seized the reins and eschewing the help of Abraham's God they have accepted agnostics as leaders and are plunging madly into this scheme for the erection of a Godless state.

But the Bible student will surely say, this godless national gathering of Israel is not the fulfilment of the glorious divine restoration, so glowingly described by the prophets.

No, indeed! Let it be carefully noted that while God has repeatedly promised to gather Israel, with such a magnificent display of *His* miraculous power, that it shall no more be said, "The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north and from all the lands whither he had driven them," Jer. 16:14; yet has He also said, "Gather yourselves together, yea, gather together, O nation that hath no longing, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." Zeph. 2:1, 2. Could this prophecy be more literally fulfilled than by this present Zionist movement?

One of the speakers at the first congress said of the Sultan, "If His majesty will now receive us, we will accept Him as our Messiah."

God says, "Ye have sold yourselves for nought and ye shall be redeemed without money." Isa. 52:3.

But Dr. Herzl is reported to have said, "We must buy

our way back to Palestine, salvation is to be by money."

What a sign is this that the end of this dispensation is near.

If it stood alone we might well give heed to it. But when we find it supported by all these other signs, set forth in the Word, how can we refuse to believe it?

Shall we Christians condemn the Jews for not accepting the cumulative evidence that Jesus is the Messiah; and ourselves refuse this other cumulative evidence that His second coming is near?

It is significant that this first Zionist congress assembled just 1,260 years after the capture of Jerusalem by the Mohammedans in A. D. 637. Dan. 12:7.

It is probable that "the times of the Gentiles" are nearing their end, and that the nations are soon to plunge into the mighty whirl of events connected with Israel's godless gathering, "Jacob's trouble" (Jer. 30:6, 7), that awful time of tribulation, like which there has been none in the past, nor shall be in the future. Mat. 24:21.

But we, brethren, are not of the night. We are to watch and pray always that we may escape all these things that shall come to pass and stand before the Son of Man. Lu. 21:36.

Oh! glorious Hope. No wonder the Spirit and the Bride say come. No wonder the Bridegroom saith, "Surely I come quickly," and shall not we all join with the enraptured apostle,

"Even so come, Lord Jesus"?

"I must work the works of Him that sent me while it is day: the night cometh when no man can work."—John 9:4.

All the World-Wide Mission Field demands increased consecration of ourselves, our time, and our substance.

O fellow servants, let us improve the wonderful opportunities of our day to make investments for eternity.

Jesus is Coming Again

"**WATCH**

therefore; for ye know not what hour your Lord doth come."

Matthew 24:42.

"**WATCH**

therefore; for ye know neither the day nor the hour."

Matthew 25:13.

"**Take Ye Heed,**

WATCH

and pray; for ye know not when the time is."

"**WATCH**

ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning, lest, coming suddenly, He find you sleeping. And what I say unto you I say unto

ALL, WATCH."

Mark 13:33-37.

"Blessed is he that WATCHETH, and keepeth his garments." *Rev. 16:15.*

"If therefore thou shalt not

WATCH

I will come on thee as a thief."

"**BEHOLD, I COME QUICKLY.**"

Rev. 3:3, 11.

"YE SHALL BE WITNESSES."

Reader, what shall be our occupation, as disciples of the Lord Jesus, while we watch and wait for His return? It is not enough that we have a personal experience of repentance, faith, forgiveness, adoption and sanctification; it is not enough that we study the Word to search out the deep things of Providence and prophecy. We must join heart and hand in the great practical work of

EVANGELIZING THE WORLD.

For this is our Lord's command: "Go ye into all the world, and preach the Gospel to every creature" (Mat. 28:19); and He has said "This Gospel of the Kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." (Mat. 24:14.) While the Church remains on earth (see page 86) she is certainly the agent to accomplish this purpose, because Jesus said: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." (Acts 1:8; Luke 24:47-48.)

Let us engage, with all our might, in this world-wide mission work. Let us give of our means, our prayers and our words of encouragement to those who go to preach in the by-ways and hedges and in distant lands (Rom. 10:15), and, if possible, let us go ourselves, thereby insuring ourselves of His fellowship Who said, "and lo, I am with you alway."

Thus shall we best please the Master.

Thus shall we hasten the day of God. (2 Pet. 3:12 margin Mat. 24:14.)

The progress already made inspires us to greater effort. The world is belted with centers of evangelization. From Greenland to Patagonia, from Norway to Good Hope, from Siberia to Tasmania, and throughout the Islands of the sea, multitudes of Gospel messengers are proclaiming the Word of Life. Only a few strongholds of Satan are yet without any witness, and of these Nepaul and Tibet are opening their doors to waiting missionaries, while Central Africa unbars her millennial fastness to advancing heroes

from every quarter. Read the missionary periodicals, especially those giving general news, and your soul will rejoice in the hope that even now the witness is almost complete. Then arouse ye, comrades, and let us obey our marching orders, until we hear the welcome "well done" when the "ambassadors" are called home.

MISSIONARY PERIODICALS.

Nearly every missionary society has its own periodical, and we earnestly exhort every reader to subscribe for some one or more.

We list some of them, any of which will be valuable inspiration and help, linking us with powerful ties to God's great army of workers in this day of UNIVERSAL MISSIONS.

The Assembly Herald, Presb., 156 5th Ave., N. Y.
Missionary. (So. Presb.), Nashville, Tenn.
Missionary Review, 18 Astor Place, N. Y.
The Jewish Era, 22 Solon Place, Chicago.
The Missionary Herald (Cong.), Congregational House, Boston.
Life and Light for Women (Cong.), Congregational House, Boston.
Bible Society Record, Bible House, N. Y. [N. Y.
Woman's Work for Woman (Presb.), 156 Fifth Ave.,
The Student Volunteer, 3 W. 29th St., N. Y.
The American Friend, Richmond, Ind.
Christian Missionary, Dayton, Ohio.
Missionary Intelligencer (Disciples), Cincinnati, Ohio.
The Missionary Visitor (Ger. Baptist), Elgin, Ill.
Fliegende Missions-Blatter (Ger. Ev. Asso.), St. Louis, Mo.
The Gospel Message (Gospel Mis. Union), Kansas City, Mo.
Lutheran Mis'y Journal, 21 W. Saratoga St., Baltimore, Md.
Mission Field (Ref'd Ch. Dutch), 25 E. 22nd St., N. Y.
The Searchlight (United Brethren), Dayton, Ohio.
The Christian & Missionary Alliance, 890 Eighth Ave., N. Y.
World Wide Missions, Meth. North, Illustrated, 150 Fifth Ave., N. Y.

Woman's Missionary Friend (Meth.), 36 Bromfield St., Boston.
The Baptist Missionary Magazine, Ford Building, Boston.
Foreign Mission Journal (Southern Bapt.), Richmond, Va.
Go Forward (M. E. Church, South), Richmond, Va.
Spirit of Missions (Prot. Ep.), 281 Fourth Ave., N. Y.
Church Missionary Intelligence, Salisbury Square, London E., England.
Chronicle of the London Missionary Society, 16 New Bridge St., London E., England.
Jewish Herald, 2 Ivy Lane, London E., England.
Jewish Intelligencer, 16 Lincoln's Inn Fields, London W., England.
Missionary Herald (Bapt.), 19 Furnival St., Holborn, London E., England.
The Foreign Field. Illustrated Wesleyan, 17 Bishopsgate St. Within, London E., England.
Regions Beyond, 28 Bow Road, London E., England.
China's Millions (C. I. M.), Newington Green, Mildmay, London N., England.
Monthly Messenger (Presby.), 7 East India Ave., London E. C.
Our Missions (Friends), 15 Devonshire St., London, E. C.
North Africa (N. A. M.), 34 Paternoster Row, London, E. C.
Quarterly Paper (Ch. of Scotland), 22 Queen St., Edinburgh.
Monthly Record (Free Ch.), 15 N. Bank St., Edinburgh.
The Mission Field (S. P. G.), 19 Delahay St., London, S. W.
South African Pioneer, 17 Homefield Rd., London, S. W.
S. Am. Mis'y Magazine (S. A. M. So.), 20 John St., London, W. C.
Light Bearer (Sudan U. M.), Castleton via Sheffield, Eng.
Missionary Echo (Un. Me. Free Ch's), 4 Newington Grove, Leeds, Eng.

JESUS IS COMING

By W. E. B.

The following testimonials are given with special reference to the main teachings of this book, always allowing for difference in minor details, regarding so vast a subject.

TESTIMONIALS

"I regard the little book as the best brief compendium I have seen on the Lord's Coming, and I wish for it a large circulation."

A. T. PIERSON,
Editor Missionary Review of the World.

"The late Bishop Stephen M. Merrill of the Methodist Episcopal Church, speaking of the value of a belief in the pre-millennial Coming of Christ, once said: 'It kindles the fires of devotion and lifts the soul into an atmosphere of warmth and loyalty to Christ and contempt for the world.'

"In my own Christian life and ministry I have found this to be exactly true; and, because of it I am glad to know that there are to be issued other editions of 'Jesus is Coming,' which has had so wide a circulation and performed so blessed and useful a ministry. I hope it will reach the ends of the earth for the great good I know it will do."

L. W. MUNHALL (*Evangelist*).
Germantown, Phila., Pa.

Church of the Atonement,
Germantown, Philadelphia, Pa.

"I do not know of any text book on the coming of Christ so clear and comprehensive as 'Jesus is Coming' by W. E. B. For years I have commended it to any desirous of looking into this great and all important topic, and I am continually speaking of it at my Bible classes."

REV. D. M. STEARNS.

The Moody Bible Institute of Chicago,
Office of the Dean.

"To the Christian just awakening to the truth of Christ's second coming and full of inquiries, I always recommend the book 'Jesus is Coming' by W. E. B., and yet to the student who has given years of thought to the subject, it is still a handy thesaurus."

JAMES M. GRAY.

"I believe that the book 'Jesus is Coming' is the very best presentation of the subject of the second coming of our Lord, that I have seen. I commend it most heartily to all students of the Word."

LEN G. BROUGHTON,
Pastor Baptist Tabernacle.
Atlanta, Ga.

"In all the range of prophetic testimony with which I am familiar, I know of nothing so clear, concise and convincing, as 'Jesus is Coming.' My prayer is that it may help others, as it has helped me, to some appreciation of the glorious theme of which it treats."

FORD C. OTTMAN,
Pastor First Presbyterian Church,
Stamford, Conn.

"'Jesus is Coming' has done an immense good in arresting the attention of Christians, and compelling them to the study of Prophecy, for which I am truly thankful."

REV. W. J. ERDMAN,
Germantown, Pa.

"'Jesus is Coming,' by W. E. B., was to me a very draught from the well of Bethlehem when I began the study of prophetic truth. I think more teachers of the Word have testified to me of blessing to their souls from 'Jesus is Coming' than from any other modern book."

WILLIAM R. NEWELL.

"By the reading of this book, 'Jesus is Coming,' I know of several men being led to seek Christ, and of many Christians being drawn to a higher appreciation of the Word of God, and of many being led to a more separated life from the world, and of many becoming more earnest for the salvation of souls. The author of this blessed little book has given us the Bible for every statement. May the Lord speed it on its mission till the morn breaks."

MAJOR JAMES H. COLE,
Evangelist.

"I heartily commend the book 'Jesus is Coming.' For fifteen years I have recommended it to friends who wished to study the subject of our Lord's return. I pray that it may be a blessing to all Bible students, and I am sure it will be where it has a fair unprejudiced examination."

P. V. JENNESS,
Pastor First Presby. Church,
Kirkwood, Mo.

"I rejoice in the sending forth of a new edition of 'Jesus is Coming.' I trust that this fresh issue of the book will be greatly blessed to multitudes of souls. I am sure the abundant testimony from Scripture, which is adduced in support of the precious doctrine of the Lord's speedy coming, will find lodgment in many hearts. In some details of the doctrine, I would differ to a small extent, but on the main fundamental truth I am in hearty agreement."

PROF. WM. G. MOOREHEAD,
Theological Seminary,
Xenia, Ohio.

"The book, 'Jesus is Coming,' is, in my judgment, one of the most useful contributions to premillennial literature on either side of the Atlantic. In brief space there is overwhelming Scripture testimony, clearly and forcibly set forth, to the personal, pretribulation and premillennial coming of our blessed Lord. I rejoice to hear of the large circulation already secured in our own and other languages."

JAMES E. MATHIESON,
London, England.

"I gladly bear testimony to the great value of the concise and comprehensive little volume 'Jesus is Coming.' I consider it by far the most useful and serviceable manual, on this great theme, that has been published. I commend it most heartily to all inquirers, students and Christian workers."

A. B. SIMPSON,
Pres. Ch. & Mis'y. Alliance.

"The book entitled 'Jesus is Coming' I recommend most heartily to every prayerful student of the Word. The book is known to have been a blessing to many and I believe a prayerful and thoughtful reader will get much blessing in reading it."

JOHN WILLIS BAER,
Pres. Occidental College,
Los Angeles, Cal.

"The first reading of 'Jesus is Coming' marked a distinct epoch in my own life, I am sincerely anxious that the book may have a broadcast distribution."

GILES KELLOGG,
Los Angeles, Cal.

"The book 'Jesus is Coming' has been for many years a great inspiration to me in my Christian work. The sound and exceedingly lucid arguments of the author in connection with the various scriptures to which he refers, all of which point most clearly to the consummation of 'That blessed hope and glorious appearing of The Great God and Our Saviour, Jesus Christ.' Titus 2:13, will I am sure prove an inspiration to all who with open heart and mind peruse its pages, leading them to a greater love for the Bible, to holier living, and a more earnest endeavor to work while it is day for 'the night cometh when no man can work.' "

D. W. POTTER, Evangelist,
Chicago, Ills.

"I remember very well when I first saw the book 'Jesus is Coming' at Northfield, twenty years ago, and how I studied it then. That summer was the first time the truth of our Lord's return came to me, and I am very thankful for the thorough reference to Scripture for the better understanding of that truth, and the firmer faith in it which the little book gave me."

ROBERT E. SPEER,
Sec'y Bd. of Foreign Missions,
Presby. Church in U. S. A.

Textual Index.

Note.—In some instances a brief text is paged under the reference to a larger one which includes it. Example; 2 Thes. 1:10 may be found under 2 Thes. 1:7-10, etc.

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